THE PROBLEM OF EXISTENCE

MANMATH
C. MALLIK

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"Self-conquest is the greatest of victories."

—PLATO.

THE

PROBLEM OF EXISTENCE

ITS MYSTERY, STRUGGLE, AND COMFORT IN THE LIGHT OF ARYAN WISDOM

BY

MANMATH C. MALLIK

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

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PREFACE

THE contents of this book are generally the product of the ancient Aryan mind supported by the thoughts of Sages and Saints of later times, and adapted to current ideas of material existence. Its intention is to enquire whether the virtues preached and practised by great minds in the past cannot be assimilated with what is called by its admirers and devotees practical modern life. Virtues have in all ages and climes been the possession of a restricted number of individuals. The mass require some coercion to guide them into the path of strict virtue, which is usually blocked by the evil spirits of the mind's own creation. The coercion has to be applied either morally by early teaching or else by positive law, first to suppress evil, and secondly to prevent its approach near the mind. When by such coercion, physical and moral, the average mind can be induced to

comprehend and incorporate virtue, it can be left to the full enjoyment of its freedom to develop itself towards the goal of abiding bliss. No reform is held "practical" by the worldly mind until it is tried; and traditional teaching and instincts lead such a mind to revolt from innovation and change, which alter its accustomed ways, and the effects of which it has not always the foresight to discern. The thought of reform has the same jarring effect on the ordinary intellect as sight, sound, taste, and smell of unaccustomed objects have on the organs of sense, which convey them as repulsive to the untrained mind. In some instances, ideas and principles of life which were acted upon or held dear by the ancient Aryans may to the modern Occidental seem strange, or unpractical, or, it may be, even ludicrous. The thoughtful student or the tolerant mind, however, may be trusted to make fair allowance for differences of historical and social conditions, and for the natural bias of present traditions and surroundings. Such venerable ideas and principles, especially after their survival through centuries of persecution and disuse, may justly claim to be tested directly

and without prejudice. Unhappily, the Oriental descendants of the ancient Aryans have in course of history lost much of the commanding status of their ancestors. How far this circumstance carries weight may be judged from the fact, observable in daily life, that the human mind has a weakness for the worship of success, that the views and the demeanour of any individual or race that has achieved success in life exercise a strong influence on ordinary human conduct, and that man is apt to ignore the truth, as a Sage has expressed it, that

> "The thoughtless world to majesty may bow,
> Exalt the brave, and idolise success;
> But more to innocence their safety owe
> Than power or genius e'er conspired to bless."

The human mind is incapable of originality unless and until it ceases to feel dualism—to know its being as separate from the Universal Essence. Except from minds thus unified, no original inventions have proceeded on earth. There are innumerable forces in nature, and possible combinations of forces, some of which have become known, and others of which will be discovered from time to time by gifted minds; but the average mental effort is to

improve what is known without running any great risks which may interfere with the joys sought by man in the short span of his life. For minds, however, which become merged in the Omnipresent Being joys are not limited to their own earthly career, but are sought by them for the permanent good of that Universal Presence of which they form a part, and of which there is no beginning and no conceivable end. Self-control is a form of coercion applied by the mind to itself until by habit it fits like a glove and becomes inseparable.

The term *Arya* signifies "worthy of veneration." Since the discovery by philologists of the linguistic connection between various Oriental and Occidental races, the word has been indiscriminately used to signify a certain group of races whose languages are discerned to have a common origin. The uncultured domineering minds among the present dominant Occidental races deem it the utmost condescension to concede to the dark-skinned untutored Oriental whom they knock against the designation of their "Aryan brother," while the unhinged, vain, and dormant Oriental,

having little now to boast of but remote descent from a glorious ancestry, turns up his nose at the thought of relationship with the unclean, liquor-bibbing, and unmannerly "Albino" whom he comes across in Asia, and the touch of whose shadow means to him pollution. A great and virtuous Aryan Sage of old, in anticipation of the dispute of future ages, laid down the definition to which neither Oriental nor Occidental can object:

"Karttavyam ácharan kámam akarttavyam anácharan
Tishṭhati prákritácháro yah sa Arya iti smritah."

["He is an Aryan who, while discharging his duties to the best of his abilities, and abstaining from doing what he ought not to do, conducts himself in the manner of his fellow-men among whom he lives and moves."]

From observation it seems to be a common weakness of the human mind to think that success in life cannot be attained and that even ordinary matters of daily existence cannot be managed without trying to take advantge of fellow-creatures, without creating an atmosphere of suspicion and hatred all round, and without having recourse to force or fraud. This idea is based on self-conceit, which leads each person to look upon himself as the pivot of creation, on want of culture, on the tradition

of self-assertion handed down from remote ages, and on the facility with which by nature the mind catches evil but holds at arm's length or looks with suspicion upon all good and ennobling association. There does not appear to be any possible remedy for this sad state of things except by self-control born of general and widespread education of the highest type, which would enable every person, in whatever position in life he might be placed, to perceive his duty and to discharge it to the best of his power without fear or hope of favour and without being tempted to familiarity with those who are of a superior station in life, or to arrogance and impertinence in dealing with lowlier and modest fellow-beings.

"What a fair world were ours to paint
If Power could live at ease with Self-restraint!"

Until men and women of light and leading in every age, in every clime, and in every country, and especially those who for the time being are placed in a position to control human destiny, perceive the absolute necessity for the attainment of the highest education and culture by all members of the human family, until steps are actually taken to secure them to every

human being from infancy, and until man's energy is diverted from its traditional course of devising moral and material instruments of destruction for fellow-men, comparative good and evil, domination at one time and subjection at another, lassitude in one age and relative activity in another, and such other contrasts of life will by turns take hold of every land and of every community on the planet, bringing temporary happiness to one portion of mankind and misery to the rest; but it will be impossible for any section to retain for long its relative superiority or to succeed in securing for itself, much less for mankind at large, abiding happiness without due exercise of ardent self-control and without a mental perception of the indivisible Essence in which all life has its being.

A right solution of the problem of life is possible only for the mind which subdues all passions and prejudices and devotes sufficient time and attention to the attainment of the sublime object.

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THE PROBLEM OF EXISTENCE

INTRODUCTION

"Taravopi hi jívanti jívanti mrigapakshinah,
Sa jívati mano yasya mananena hi jívati."
["The trees and shrubs live, so do the animals and the birds; he really lives whose mind is awake in thought."]
—RISHI.

"He that is spiritual discerneth all things."
—CORINTHIANS.

LIFE makes itself manifest through a combination of mind and matter. These are quite different in substance and in characteristics. Yet one cannot exist without the other. If it were possible to conceive a beginning of created things, it may be conjectured that the First Parent arose in the shape of mind, and that eventually it brought forth, out of itself, matter. As helpmates the two became inseparable, and thought of either amusing themselves by the sight of, or of bringing forth without any definite purpose, innumerable offspring. In the

variety thus propagated each of the progeny became a distinct force, with such dominant characteristic as was impressed upon it by the circumstances of its birth and environment. One force coming in contact with another generated other offspring; but no offspring, however closely resembling the parents in some particular features, ever became exactly like the progenitors—not even offspring of the same and immediate parents. Thus an infinite variety of forces, possessing more or fewer of the characteristics which the infinite faculty of conception and creation of the original Parents could bring forth, came into being to constitute, and to maintain, what is called the Universe.

It has been observed that mind cannot exist without matter, nor matter without mind. In inanimate objects, matter is seen alone for a time, but, being devoid of mind, it does not last. Matter, therefore, when divorced from mind, must perish. So also mind when separated from matter cannot be. Some, indeed, assert that they have seen ghosts or other supernatural beings in which the combination of mind and matter does not exist. But the very assertion disproves itself, since nothing could be perceptible to the organic senses unless it had a material being. There may be in the infinite variety of creation forms of life which are not, or

can never be, known to the human mind. In the creation, as observable, there appear to be, physically as well as mentally, grades of life, from the minutest species seen only through the microscope to the biggest, some of which, such as the Mammoth and the Dodo, are already believed to be extinct. It is difficult, if not impossible, for the lowest grades of life, both in the physical and in the mental aspects, to believe in or to conceive the existence of grades immeasurably higher or bigger than themselves. Thus it may be admitted that there are forms of mental and physical existence so superior to the human being that it is impossible for the human mind to perceive or know them. Such a speculation, however, need not be entered into, as it can have no practical result. It matters nothing to some lower forms of life, with which man has nothing to do except to tread on them, or to incorporate them into his system with his breath, food, or drink, that such a figure as man exists. There are, no doubt, innumerable forces in nature which human science has not yet discovered, as there are forces now discovered which were unknown to the human mind a few score years ago. Human effort has been, and should always be, directed to regulate and perfect what is known in order to secure and to advance the happiness of creation.

It is proposed in this book to draw attention to some of the forces which govern human existence, and upon the regulation of which depends individual, racial, national, human welfare. Each individual has, according to the position in which he may be placed, duties and responsibilities in life. To one they may be greater and more onerous than to another; but, however man may regulate society for the time being, and for such regulation make some individuals more important than others, still in the vast and endless commonwealth of life all are equally necessary for its existence: it would lose its characteristics without contrasts and distinctions devised by nature as well as by man.

As in the human body there are different parts, each of which in its own sphere and work has its importance, and without which the other parts cannot perform their functions, so is it with human life and society. An individual or a class may be held to be, for the time that another is dominant, lower than the latter, but to the far-seeing mind equally great is the necessity for the existence of each in the social cosmos, and it is evident that the higher the position the more responsible are its work and duties, and that its abuse or misuse causes irreparable harm to mankind.

Whatever may be the reasons which led to the

creation of the universe, whatever may be the nature of the forces, progressive and destructive, which govern it, the aim of all created beings has always been, and will be, to secure happiness. All creatures strive to gain happiness in the way each thinks best, according to the lights with which each is endowed by Providence. As in all matters and details of daily life every creature is led by teaching or experience to attain the end, it behoves every one to exercise his faculties, and, as heir of the ages gone by, to try to discover which of the paths trodden by his forefathers is likely to lead to the goal of the greatest and most abiding happiness. Out of the countless millions in every generation a few thousands endeavour to raise themselves above the ordinary level of the species, and to find for themselves, and to impart to their fellows, the means to attain the goal. Out of the thousands who so try, can it be said that more than a mere handful succeed in gaining their end as regards themselves, while yet unable, since human effort must be based on self, to influence others except in a transient way to adopt their light and guide their steps thereby? In spite of the success achieved by a few great minds in all ages and in various departments of life in finding the true road to the goal of happiness, there has seemed to be always at work a counteracting

force which prevented even their immediate associates from holding to that road and benefiting by such success. The material or gross portion of each creature is inherited from its earthly parent, and cannot be modified beyond certain narrow limits; but the spiritual part, including the mind and the soul, does not owe its being to temporal authors, although it seems to be from birth indefinitely susceptible to influence from environment. It appears to have almost infinite potentiality for either good or evil, and thus to prove its basis to be on the Infinite, although made finite by its earthly origin and moulding. This spiritual part of the living being cannot be conceived separately from its material envelopment, nor can the latter maintain its distinctive existence without the installation and persistence of its spiritual inmate. While, however, the two are so closely allied, and the material part more or less influences the other, existence is based on the soul, which, although it may receive impressions from surroundings in varying degrees, like colours in a crystal, retains its essence unaffected by such passing vicissitudes, unless habitual contact impresses the reflection so as to make it permanent and inseparable.

The material part undergoes change every moment of its existence, often unnoticed, although no fatal

change be discerned until the expiration of a certain time, varying in length in different cases. The causes that bring it into being, so long as they are preserved in their integrity and are not subjected to any considerable strain or to a revolution overpowering their force, operate to keep it in being until the action of natural laws brings on a dissolution and a return of its component substance to its physical elements. The dissolution, if not hastened by essential causes, may be put off for a considerable period; but it is often so hastened consciously or unconsciously by external forces, and so close is the connection between the physical and spiritual portions during their union that internal or spiritual action, otherwise imperceptible to the material part, may considerably influence, if not actually cause, the dissolution. While therefore in the matter of certain dissolution—which is usually deemed the worst evil that can befall any creature—temporary causes may so influence nature as greatly to retard it, and all human effort seems directed from birth to avert it, the moral or spiritual part, which appears to be eternal, which comes down from an untraceable source and has no conceivable end, requires such nourishment and cultivation that, although possessing by nature what is deemed the height of all ambition—immortality—it may, in

addition to its natural quality, acquire and retain permanently such other qualities as may make its existence useful to itself and exemplary to others. The material part before dissolution may or may not continue itself partially by union with another entity, but the moral part, even if it lacks perpetuation in physical issue, continues to live after the dissolution of its partner, in the moral being of those entities whom it influenced during its physical association.

Of the mystery which hangs over existence various explanations have been given by great minds in different ages. Such explanations, however, can be no more than conjectures or possibilities. It is not given to man to know either his origin or his end. What each living individual was before his birth and what he becomes after his death are equally veiled from human knowledge. The intervening stage in which he has to play a part for a few human years, varying in extent and importance according to circumstances, is alone apparent to the senses, and alone influences the continuous existence of life on this planet. Most individuals live and die without knowledge or thought of what they are, of what they are capable of being and doing, and how they may work towards the goal of which man has dreamed from the dawn

of Creation and which he never approaches. Yet each in his own sphere can and does influence his fellows either for good or for evil. Why the influence is not always for good, although there are in every age and generation very few who would consciously injure others, is a mystery of life which it is beyond human power to solve. In this mystery, however, one cardinal force, which impels the conduct of all beings, is apparent at all times and in all ages and conditions of life. This is the motive power of earthly existence—the basis on which Creation stands. It is the *Om* or *Soham* of the Aryans, the "I am that I am" of the declaration to Moses. No life can exist without it; no good or evil deed, no thought of the mind, no perception of the senses can be manifested apart from it. It is the consciousness of self as a separate entity. While this consciousness, on which existence is based, cannot be overriden or controverted, on its control in various ways and degrees depends the usefulness of each individual. Thus, although the material part of the living being dissolves into its component elements, the spiritual portion, based on self-consciousness by proper control, while disappearing from its temporary environment, continues to know good and evil. The spiritual parts of units which existed in flesh scores or hundreds or thousands of years ago

still live in their spiritual descendants. Everything material changes and vanishes but the spiritual force, which contact with matter originally makes perceptible, maintains continuity of existence. This spiritual part possesses the faculties of conception, perception, intuition, and decision. As in ordinary daily life training and discipline are necessary for whatever line of conduct one adopts, so it is essential for the proper conduct not only of its temporal existence but of the eternal life which it possesses, as evidenced even on this planet by the continuity of its moral self through associates, that these faculties should be so nurtured and cultivated as to make them living forces leading to joy for their possessor, and contributing life and light for the good of all around. If these faculties, although possessed, are allowed to remain dormant and are not trained or exercised, the result is the same as is witnessed in more ephemeral worldly affairs—a dulness or slumber which is confirmed by habit, and after a lapse of time becomes difficult or impossible to dispel.

PART I

THE MYSTERY OF LIFE

CHAPTER I

THE NATURE OF MAN

"Resolve to be thyself, and know that he
Who finds himself loses his misery."—ARNOLD.

"Svayam nrityasi kim príto vipattau vikalendriyah,
Kshanam nischalam ásínah pasya samsáranâtakam."

["Why do you yourself dance for joy in prosperity or become dejected in adversity or trial? With a little patience and calmness observe the drama of life which is played around."] —VASISHTHA.

WHILE happiness is the end of existence for all created beings, and while, as a matter of fact verified by observation, it is impossible for any creature to live or thrive without a certain measure of happiness, the only hindrance to its attainment is of man's own making. According to Aryan ideas, man is born with certain faculties, senses, and organs which may be grouped thus, according as they are spiritual or material:

(1). *Mind* endowed with the illimitable faculty of conception, with the variously limited attribute of reasoning, and with the power of decision.

(2). The five *senses*—sight, hearing, smell, taste, and touch.

(3). The five *organs* of action—tongue, arm, leg, and two for evacuation; with which are classified the *winds*, which, while they circulate in the body in their proper spheres, keep it operative and enable the organs and senses to perform their functions in the different parts of the system—breathing the breath of life, swallowing and digesting food, circulating blood, and performing evacuations. These organs, senses, and winds, with the remainder of the gross or material portion made of the elements of earth, air, fire, and water, constitute the frame, which, on birth, plays a part varying in nature and duration according to some mysterious force which it is beyond created mind to scan or fathom. The organs and senses are merely instruments that enable the mind, which is the supreme factor, to work and act. The mind is itself a product of the soul or the Aryan *átman* (Self). The soul enables the mind to exercise its functions, but itself remains unconcerned in its acts: like the Sun from its rising on the horizon till its setting—or like fire when the Sun does not shine—which enables mankind and other creatures to work by its light, but itself takes no part in the work.

The mind takes its existence with certain preconceived notions which some have described as Instincts, and others as evidence of its previous existence in another form or sphere. It possesses a limited knowledge of good and evil, of happiness and misery, and of self and others. In spite of these instincts or preconceived notions, it seems capable of being moulded into any shape according to the opportuneness of the process. From its birth or entry into the material frame, it gets impressions which, according to their strength, guide and mould its career in the particular connection. If it gets pleasant environment and high ideals, it is enabled during this existence to play an important and considerable part, influencing for good the other minds with which it comes in contact. Having indefinite faculty of conception and perception, it is apt to diffuse its strength over a wide area and a variety of subjects; but when it can concentrate its powers upon a particular matter, it gains the potency of the Infinite Being out of which it springs. The mystery which veils existence, and which it is beyond the power of the ordinary mortal to dispel, is to know why individual minds, born of the Infinite, feel so helpless to gain the ends they seek, and why all minds, possessing like faculties and springing from the same source,

do not take the same view of things, do not help each other in attaining those ends, and do not feel that the gain of one is the gain of all. It is evident, then, that existence is manifested in variety. It is based on unity, since all forces, moral and material, perceptible and imperceptible, known and unknown, spring from one source, namely, the central creative force. The aim of all is towards the same end—self-assertion. All exist, decay, and die in trying to gain that end. Each individual thinks that the rest exist mainly to cater for his wants, and that the universe has been made in order that that solitary individual may be happy and may prove to all the others his own importance. In fact, all are like sparks of the Eternal Flame, appearing in infinite variety, shape, and quality, as the action of particular forces, or of the predominant force of the moment, can fashion them out of the stuff available, and, after a career more or less brief according to human calculation, disappearing into their Infinite Source again, to appear and disappear as that source or the forces which spring therefrom may consciously or unconsciously cause them. Thus the universe moves along like a mountain torrent rolling down and up, according to the soil—soft or rocky—which it encounters, until it reaches the sea; the sea by the action of

the sun sending up vapour to the sky, which in its turn sends it down to the mountains again to become another torrent. The wheel of existence rolls along in this fashion without beginning and without end, disappearing at one place and appearing at another, for the moment creating a ripple where it appears or disappears, but itself, unconcerned, unconsciously obeying the law that regulates its being.

Of the infinite variety of forces composing the universe one force naturally aspires to the premier place therein, and ascribes to itself an importance justified by its capacity for good or evil alike, and by its power — although thwarted at times — to guide persistently most of the other co-existing forces. In this potentiality it has called itself, from the dawn of its consciousness, the lord of creation. It is the human mind. How it comes into being, where it exists before its manifestation on this planet, and where it goes when it severs itself from its material garb, various explanations have been given by its own thoughtful and prominent personalities in different ages in varying ways. Those are mysteries beyond human ken, and can be explained only by each mind in its own way to its own satisfaction. When a mind succeeds in dispelling that mystery, although still retaining its

material garb, it severs itself from its lowly mundane associates, and becomes merged in the Infinite Essence out of which it sprang. Occupying a high and secluded eminence on the top, as it were, of the Himálayas inaccessible to mortal creatures, it looks down upon the drama of life which is being played below by fellow-men blindfolded by their own ignorance or conceit, groping in the darkness of their own creation, shrieking for help from a Saviour whom, although near to and in themselves, they cannot discern, helpless in their own helplessness, changing garb, character, and mood, and with misdirected effort dragging on the unending thread of life from one sphere to another in a bondage which it is beyond any power but their own to shake off or determine.

A tree grows out of a seed which comes out of a flower blossoming out of another tree of the same kind. Which is here the cause and which the effect depends upon the view one takes of the process. There are also contributory causes without which neither the tree would blossom forth a flower nor the seed grow into a tree. So in the case of the human mind. How the material garb of man comes, everybody knows. That depends upon earthly parents. Here again the seed of one parent becomes in time the parent of another seed. One

man has been described as playing many parts in his time, but it is rarely noticed that one and the same man at one and the same time plays totally differing and even conflicting parts, the due performance of which is regulated only by his own mental balance. One man at one and the same time is son to a father or mother, is brother to another or to a sister, is father to a son or daughter, is grandfather to another; and so, one and the same woman may be the daughter of one man, wife of another, sister of a third, mother of a fourth, and so on. Thus each individual has a wide variety of relationship, playing at one and the same time the rôle of all, with more or less tact and discretion. How this discriminating faculty is generated and nurtured, even in the least cultured minds, would be a marvel but for the human capacity for indefinite conception and the force of habit and teaching.

These differing relationships are not of man's own making. The mind, when it allies itself to its material garb to act for a time a part in the drama of life, brings to the adequate discharge of its functions the feelings of respect, love, fear, unconcern, anger, and hatred. Whichever feeling receives the greatest encouragement from the commencement of its career becomes most potent,

and moulds its earthly existence, and each is developed according to its association. The feelings again give birth to certain appetites, whose strength or weakness also depends upon environments. Feelings, however, can have adequate play only if the original cause on which existence is based, and which is the germ of life, is strong. This germ may be called self-consciousness. The existence of each separate mind or entity can arise only with the birth of this self-consciousness, whatever be the source of its being. The self-consciousness separates one mind from its fellows like walls parting one sky or space into several in one building. According to the degree in which this consciousness is developed or smothered can the mind accentuate its separate existence or become merged in the universal being. If this consciousness is strong in a mind, and if it receives due nourishment from the surroundings at and after its birth, it becomes worldly, perceives in every event cause of its own joy or sorrow, and passes through its earthly career blinded by self and affected by happiness or misery at each step. Whereas if it is not strong enough to feel the separate consciousness, and feels itself only as a part of the whole, it would look with unconcern upon the evanescent creation, would not be swayed from its even

balance by any event, convinced at all times of each such event being only a ripple in the wave of life, and would maintain throughout its earthly career perfect serenity without elation in prosperity or despondency in adversity, conscious only of the eternal presence out of which all ripples spring. Between these two stages of extreme worldliness or extreme indifference proceeding from knowledge of self come the intervening types combining worldliness and unconcern in various degrees. There can hardly be a single type which does not enjoy, for a portion of the twenty-four hours of the human day, the blessing of forgetfulness of the world, or of its separate self, for without such forgetfulness it would be impossible for the mind to keep its connection with matter. Joy is absolutely necessary for existence. Some recommend it in the shape of leisure, others in love, some in work of various kinds, most people try to get it in the satisfaction of pecuniary desire; but, in whatever way the mass of minds may seek it, all get it in sleep, which is rest for the mind more than for matter. If any mind does not have rest in sleep, and is as active as when awake, it has dreams. These, again, vary in kind and in degree. Some dreams are peaceful and lead to joy, others are full of worldly anxieties and even imaginary worry, which cause more misery than worldliness in the

waking state. The condition of absolute peacefulness or serenity, awake or dreaming, can be attained only by earnest effort directed along the right line. To secure this, it is not necessary to give up the world and live in seclusion, nor to neglect duties in the position in which one has been placed in life, nor to withdraw the mind even for a moment from what are called worldly pursuits. It is necessary only to train the mind, to attain what is understood by culture, to command what is called coolness or *sangfroid* at all times, to be a master in the art of what is known as the result of high birth or good breeding — never, under whatever provocation, to lose one's balance of mind, or to bring oneself down to the level of ill-bred minds with which one may be temporarily brought into contact. In order to preserve the purity of the mind such contact ought to be as brief as possible, for the mind is so constituted that, unless the other is wholly passive, the influencing mind cannot but receive some impression from it. Hence the learned have at all times tried to keep aloof from the unlearned, the religious from the irreligious, the dutiful and innocent from the criminally-disposed, and the aristocracy to avoid both physical and moral contact with the mass, who are supposed not to possess either the blood made "blue" by genera-

tions of nursing, or the breeding which holds mind under its perfect control. As a matter of fact, the forces which govern the mind before its birth or physical connection do not allow its most desirable attributes to be the monopoly of any particular class or family. There are in all conditions of life minds that do honour to their species and justify the dictum that

> "'Tis the mind that makes the body rich,
> And honour peereth in the meanest habit,"

as there are minds that bring discredit thereon. This contrast is, however, the law which governs the planet. There will be no value of light without darkness, no appreciation of colour without colourlessness, no credit for culture in the absence of ignorance, no liking for strength without the helplessness of weakness, no distinction for man without the presence of woman, and no value of woman without the uselessness of man alone. The highest stage which the mind on this planet can attain is reached when the law of contrast or dualism is mastered and kept under control, when it is not allowed to influence thought or action, and when the ineffaceable conviction is ingrained that for the continuation of creation it is as necessary for the contrasted member to exist as for the other.

An Aryan Sage declared that:

"Mano hi jagatám kartri mano hi purushah parah;
Manah kritam kritam loke na saríra kritam kritam."
["Mind is the creator of this world, mind is for the purposes of creation the supreme being; what is done by the mind is an act, not what is done by its material frame."]

In later times Sages have described it thus:

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

"There is nothing either good or bad, but thinking makes it so."

"Men may construe things after their fashion,
Clean from the purpose of the things themselves."

"Nothing is unclean of itself, only to him that accounteth anything unclean is it unclean."

In law the idea is embodied in the principle that "liability attaches to a person only when he intends to do, or knowingly does, an act."

Mind being thus the arbiter of its own destinies as well as of creation, it is necessary to enquire how it feels itself small, forgets its origin from the Eternal Essence, is swayed by passing humours of its own creation as if its very existence were at stake, brings itself down from the sublime position to which it is by birth entitled, degrades itself to the level of the meaner things which, having no voice in the matter of their existence, have to be content with the lot in which they may be placed.

Sages of old asserted that individually the separate minds spring from the all-pervading ether of the Almighty Mind, like numberless lamps from one light. A later Saint has declared that "men are made after the similitude of God." "In Him was life; and the life was the light of men." It is easily observable in ordinary life that a person cannot comprehend or even know his parentage until an age of knowledge and discretion is attained. However high the parentage may be, in whatever important sphere in life his lot may be cast, whatever may be the opportunities given him to make or to mar the fortunes of his kind, until the importance and the exalted nature of the position is suitably explained to him, and until he is by training, spread over a number of years, enabled to comprehend it, he is, like his fellow-creatures in less important spheres, ignorant of his destiny, blind to his surroundings, and apt to be dragged by unworthy associates down to their status. Once he has understood his position due to parentage, he feels himself lifted above his fellows and companions, perceives its potentialities and his destiny, and exerts himself to utilise the advantages which Providence has placed in his control.

The process of instruction is long and tedious,

but a moment arrives when, like the top of a mountain to a climber, the effect of all the years of study and effort is suddenly presented to his vision. So it is with the mind. When it is by inscrutable forces separated from its omnipresent kindred, it is unable to grasp its own nature and capacities, feels itself weak, powerless, and helpless, is swayed by passing humour, and deems existence a burden and misery. Its material frame with which it binds itself to pass through its earthly career also helps to increase its misery and worldliness. That frame is absolutely necessary for the purposes of creation, and without it the mind alone cannot do anything. Yet if too much importance is attached to the frame, the inner essence runs the risk of being overlooked, while if it is neglected and goes to decay its lord feels the effect of the negligence, and is incapacitated from pursuing its career of possible usefulness. The difficulty, then, is to mark the limit up to which the material frame may be allowed to assert itself, and beyond which its progress entails the decay and ruin of its immortal associate. Like all well-balanced conditions, if mind and matter can be made each to understand its own position, to feel that there is no antagonism between them, and to know that the good of the

one redounds to the benefit of the other, the point is reached when their joint effort leads to the permanent well-being of the union.

The material part exists

> "On many a thousand grains
> That issue out of dust."

It is brought into being by the action of forces described as the male and female. Out of these unified grains springs the figure with thousands of nerves, muscles, sinews, and bones, endowed with the organs of sense and action, and with the "winds" regulating its interior and exterior economy, and presided over by the potent mind with its attributes, which again exists under the aegis of the all-pervading but innocent light of what has been named by various teachers as the soul or spirit, or immortal essence, or ether, or *chit* (consciousness), or *átman* (self). This light is innocent or passive because, like the Sun which by its light enables people to work but does nothing itself, it gives by its omnipotence power to the various forces to act.

CHAPTER II

THE STAGES OF LIFE: CHILDHOOD AND YOUTH

"Our own precedent passions do instruct us
What levity's in youth." —SHAKESPEARE.

"Válas távat kridásaktas
Tarunas távat tarunírakatah
Yriddhas távach chintámagnah
Parame brahmani kopi na lagnah."
["Childhood is devoted to play,
Youth is anxious for conjugal love,
Age is plunged in anxiety,
No one cares to think of the Eternal."]
—SANKARA.

THE human figure, after passing through its period of imprisonment in the womb—an experience as if devised with the object of enabling its essence during all those months of suffering to forget itself and its own immortal being, and to be merged indissolubly through life into its frail and helpless garb; or, as believers in transmigration say, to meditate on and to suffer the needed pangs for its unpunished sins and crimes in its previous birth—emerges into this planet complete in all its parts,

handsome in appearance, and endowed with all the faculties requisite for its earthly career. People talk of miracles and wonders with surprise. They do not reflect that there can be no greater miracle than what takes place daily and hourly around them, unnoticed except in matters of joy and sorrow, by the accidental conjunction of the male and female portions of creation. Out of a simple instinctive act springs, in the human figure, a being endowed with intellectual sense and soul, and with moral strength, which, if properly cultivated, approaches the potentiality of the Omnipotent Being. In the case of the vegetable portion of creation, a little seed bears within it the capacity to become a huge tree, lasting for centuries and ages. These figures, carefully nurtured with suitable sustenance, which is as much their author and preserver as the original seed, gradually grow from a lump into handsome proportions.

The human physical frame has limited powers. It can with difficulty lift a weight half as heavy as itself, yet it possesses a force which enables it to lift itself and to move about as it pleases. It has a brain which, as the seat of the mind, is capable of infinite conception, decision, and comprehension, except, perhaps, the ability to comprehend its own self. It is endowed with the five organs of sense,

which externally are mere material instruments, but possess in themselves the faculties of vision, hearing, smell, taste, and touch. This figure with all its attributes passes at first for a few years through the helpless stage of infancy, or childhood, during which, as throughout the greater part of its earthly career, its growth and development, even its very existence, depend upon the food which may be given it, and which, if not suitable, ends its connection with the mind, upon the care with which its frail and tiny being is nursed, and upon the external environment in which it lives and moves.

How much environment and early training dominate existence, and how little in that respect birth or origin of the material part moulds it, is evident from the fact that, if a child from birth to the age when it gains retentive memory were separated from its real parents and lived with strangers whom it is taught to regard as parents, its affection for and reliance upon such strangers, even if of the brute creation, will be just as great as if the teaching were the other way. At a later stage the human mind takes to and adopts acquaintances, companions, and friends upon whom in various degrees its affection and reliance may be made to rest; but, unless such reliance is

strengthened by prolonged habit, its severance has little or no effect upon the mind's happiness. Similarly, if at birth a child is slipped away and a strange child is substituted without the knowledge of the parents, their affection for the stranger will be just as strong as for their own child. To take another instance: supposing a father and his son, or two intimate friends, are parted for a long time, and both are travelling; they take up their abode at the same hotel close to each other but unconscious of their relationship; at night there is a cry of danger or death in one of the rooms, and the sleep of the other is disturbed; the neighbour, not knowing his relationship, instead of helping the sufferer, deems his contiguity a nuisance, and tries to avoid him, or asks the hotel-keeper to remove him. Should, however, in the morning, the old relationship be discovered, the feelings are completely changed, and regret is felt at the failure to help during the night. The human mind is thus, from birth to earthly dissolution, swayed in its likes and dislikes, not by actualities or innate feelings, but by accidental teaching. As a child, all its happiness centres in its little wants of food and sleep. Yet, when awake, its mind begins to take impressions which dominate its whole career. At this stage it does not possess the perception of knowledge or ignorance, of right

or wrong, of cleanliness or dirt, of beauty or ugliness, nor does it know fear. Hence this period has been described as the state of innocence. Being innocent and helpless, childhood is most open to external influence, and its future welfare or depravity depends upon the nature and extent of that influence. An adult is held responsible for his acts; yet it is ignored that these mostly depend upon the training and association to which he was, without any voice of his own, subject at the commencement of his career. Children should be kept wholly aloof from any knowledge of wickedness or evil; when their character is well-grounded and formed later in life, a knowledge of evil, which is unavoidable, cannot do much harm, since they can exercise discretion. The responsibility should be with those who at the early stage lead the mind to evil and depravity, and the reward for a successful and beneficent life should be awarded to the benefactor of infancy. With most individuals the persons who influence and mould existence at the infantile stage are believed to be the greatest friends; and yet such is the curious law which governs the universe, and which makes all forces mere momentary instruments, that a child's "greatest friends" prove often to have been the most potent of enemies.

As the figure quits childhood and advances towards the "teens" or period of adolescence, its capacity of perception increases with the birth and development of the faculty of discretion. This stage also according to its association and training imbibes good and evil in different proportions, and although, as the figure grows in years, the subjection to external influence becomes less, it never wholly disappears even from the strongest mind. Hence the value or risk of companionship which teachers have always insisted upon—"It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore, let men take heed of their company."

So the desire of the cultured is to avoid the uncultured, of the pious to shun the evil-doer, of the high bred to ignore the lowly. In fact, until human society advances to the stage, if it is ever destined so to advance, at which evil, as at present differentiated by man, can be either entirely separated from good or suppressed, there does not seem to be any possibility that even any considerable portion, much less mankind at large, will be wholly good or perfect beings.

The "teens" spent in laying the foundations of greater and later effort, physical and moral, with the stage of dependence becoming less and self-

reliance beginning to show itself, the figure enters upon the period of youth. Infancy is the stage of helplessness, needing the greatest care and nursing. The "teens" are the period of instruction and of the foundation of self-reliance. Youth is the parting of the ways. Infancy is disposed to find happiness in whims and caprices, after its ruling passion, the appetite for food, is soothed. The "teens" find greater joy in play than even in the satisfaction of hunger. In youth, unless childhood and the "teens" are properly looked after and cultivated, existence seems to be centred in the passion to find a mate of the one sex or the other. This is the period when, faculties and powers being fully developed, the mind finds itself in a position to carve out its career and to secure its own destiny. Youth is the time for the preparation which middle age seals and consummates.

It is generally observed that a few minds, having been properly nurtured from birth, are enabled to utilise their youth and vigour in such a way as to bring honour to themselves and happiness to their associates during their earthly career. These minds are seldom to be found among those who have the fortune to have been born under conditions deemed favourable on this planet, such as genius, distinction, wealth, or power. They are oftener

found among minds born of parentage which has found the struggle for existence pretty keen, and which has had the capacity to survive and surmount it. In fact, from a general and impartial survey of mankind, in all climes, from the earliest known times to the present, it is difficult to assign the attainment of mental power to conditions which man has always most valued. It may, on the other hand, be traced to natural or accidental causes—a fact that forms the mystery of life, and that seems to be beyond the power of man to explain. The issue of a genius or a great mind, or of a successful individual, may possess greater opportunities for service and distinction among fellows, may succeed in barring from usefulness more capable minds, and may even through weakness and want of prevision lead associates along the path of decay and ruin; but it has seldom, if ever, in the history of man been observed that such issue proved themselves equal to, or even in many cases worthy of, the parentage out of which they sprang. It is the same with nations and races, composed as they are of individuals. The only explanation to be given for this condition of earthly existence is either that, like all other natural or chemical forces perceptible to man, they are the products of a combination of forces regulated

by some imperceptible force, or that by the law of transmigration a certain number of separate minds, which at the beginning of created things came into existence to mould and to govern the universe, have always in different shapes manifested themselves to keep society in comparative perfection in that portion of mankind where manly effort is strongest, and have in all ages felt a pleasure in taking re-birth among them. Whatever may be the true explanation, man can only observe affairs by the light vouchsafed to him, and it appears from the success that often attends manly and well-directed effort that human happiness and perfection, if attainable, can be secured only by energy which begins to develop in youth. With childhood well nursed, with the "teens" properly guarded and rightly directed, the path of youth may easily be made smooth towards the goal of duty and happiness. Good nursing in childhood generally means sufficient digestible food for the stomach, pretty dress, and plenty of caresses; and guarding in youth often implies safety from physical risks and dangers. While these attentions, however, when possible, may be provided, the moral care, which is of much greater consequence, is frequently left to chance. Unless parents have a high sense of duty, and have time and opportunity for attending

to the wants of their children, these are left to the tender mercies of strange nurses, governesses, and other such guardians, who, coming to service for a livelihood, cannot be expected, unless themselves angelic in their nature and antecedents, to guard adequately the lifelong interests of their little charges, even if they know how to do so.

It is also necessary for both the father and the mother, as well as the guardian or nurse on whom a child relies for care and guidance, to be well versed and to feel concerned in the ways of training up the future man or woman, as ignorance or carelessness on the part of one may mar the effect of all the teaching which the others may give. This seems the most plausible explanation of why so few persons out of the myriads of human beings become good and great. Goodness and greatness can come only to those who, in addition to the gifts which imperceptible forces of nature confer, have the advantage of intelligent and capable nursing in childhood, of ennobling teaching and environment in the "teens," and of the best type of companions in youth. In youth the most potent influence for good or evil is exercised by companionship. That of books is added to the other influencing forces of the preceding stages, and the principles which guide through life are formed in it. Youth rightly employed in

acquiring and practising desirable knowledge and kept in safe association has to utilise well the time available to it in order to be furnished with the armour to fight the battle of life. Not a moment should be wasted, not a thought should be spent on worthless subjects, in order that life may be useful and complete in all its parts. The longest span of life may be one hundred years: of this one-third is deemed necessary for and is spent in sleep; another third is useless by helplessness first during infancy and finally through extreme age and decrepitude; and a great deal of the other third is wasted in unavoidable illness and social functions. With the span of life extended to its utmost length, which is rarely the case, a very few years only are available for the attainment of knowledge and for the guidance of the mind towards the light which once gained can never let the mind be in darkness again. It is usual to guard one's own self and those who are under one's care from physical poison and danger, but it is generally ignored that poison in principles is infinitely more dangerous than material poison. The effect of physical poison is temporary, and kills what is sure to end some day; but the effect of moral poison gives lifelong torture to the sufferer, makes his associates suffer as well, and, if mind does not end with the dissolution of matter, carries suffering to eternity.

All effort and manliness in youth should therefore be directed to the attainment of moral perfection. Morality is a matter of habit and training strengthened by intellectual perception. It is impossible to avoid evil on this planet as it is constituted, and owing to the impossibility of extirpating evil, mankind will never attain the stage of perfection towards which great minds have in all ages tried to lead it; but it is easy for individual minds rightly framed and guided to gain perfect and endless bliss for themselves, and to direct the wayward energies of their fellow-creatures to have a glimpse thereof in order that with time and opportunity they may share that bliss. The difference between material and moral greatness lies in this:—in the material world greatness cannot be shared with others without diminishing one's own; but in the moral life, greatness not only can be shared with others equally but when so shared makes the giver no loser, and on the other hand greater still and happier.

CHAPTER III

THE APPETITES

"The more fair and crystal is the sky,
The uglier seem the clouds that in it fly."
—SHAKESPEARE.

"Kámakrodhau lobhamohau dehe tishṭhanti taskaráh
Jñánaratnápaháráya tasmát jágrita jágrita."
["Lust and anger, avarice and delusion have as robbers come into the body to steal the jewel of knowledge, so awake and be watchful."] —YOGI.

OWING to the indissoluble connection which mind forms with matter for the purpose of creation, it is necessary for the mind in the pursuit of its career of usefulness to keep its partner safe and sound. To enable the mind to perform its functions well, and to attain proper development, it is necessary to make and keep its frame vigorous and strong. A body need not be taught to perform great athletic or gymnastic feats to maintain health and vigour. The limit has to be placed somewhere, and in view of the consequences which too much muscular development entails, it is prudent to have

the body nearer weakness than excessive strength. In a weak or ailing body it may be difficult to maintain a healthy mind, but it is impossible to do so when the mind has time to think of nothing but the rounded and well-formed muscles of its physical garb. Too much exercise also causes fatigue of the body as well as of the mind, making both unfit for any other exertion. Suitable food and regular exercise in the open air under as bracing conditions as possible are alone needed to secure physical health and mental vigour. Food is made for man, and not man for food. It is desirable to eat to live, and not to live to eat.

> "Dainty bits
> Make rich the ribs, but bankrupt quite the wits."

If the end of existence is luxurious food, and if the mind is led to look upon this as happiness, it may, for a time, like other luxuries, bring pleasure when available, and misery when wanting, but it can only, in the long-run, undermine the system on the well-balanced support of which the abiding welfare of the mind depends. Want of food may kill the body or make it ill; excess has the same effect.

> "As surfeit is the father of much fast,
> So every scope by the immoderate use
> Turns to restraint."

The most prudent course, then, is to eat in modera-

tion, not with the object of enjoyment, but for the sake of health and strength, sufficient to make the body thrive in order that its lord may prosper. It may be often observed that habit makes particular food which is known to be injurious to the system absolutely necessary at times. It is like plethoric systems craving for more food, or a sick man's appetite which desires most the very satisfaction that would increase his evil. Such habits cannot in good training be acquired, and, if acquired, should be gradually modified.

Food is necessary for life, life is necessary for the acquisition of knowledge, knowledge is necessary for an insight into the mystery of existence, and this insight when gained brings eternal joy which depends upon no ephemeral causes, and which therefore has no end.

Like food, physical exercise is needed for the human frame. For those who are abstemious in their habits and regular in all matters of daily life, much exercise may not be indispensable to the well-being of the system; but, as a rule, it will be found that for all sorts of indoor work, both physical and mental, a moderate amount of exercise in fresh air will revive physical energies and mental vigour, and will also prevent the mind from brooding on subjects which make it miserable or lead it to evil.

In this as in other good things excess has to be avoided, and each system should observe and discover what amount is needed for its welfare and development. There will always be some who from infancy are trained to athletics and gymnastics, and who, like others in the mental sphere, keep up the tradition of feats of which the human body is capable; but their number will always be limited, and they cannot, and should not if they could, to any great extent influence the practice of their less athletic brethren.

In addition to the active forces of food and exercise, there is a passive force which insidiously and often unperceived, especially in youth, retards development of the body and of the mind. It is the undermining cause produced by abnormal desire for indulgence in the appetites. The appetites or passions of the mind may be classified as anger, avarice, delusion, envy, lust, and vanity. The desire for food may be kept under control, but cannot be got rid of. If permitted to dominate existence, it prevents the due development of the mind and the proper discharge of its nobler functions. If, on the other hand, it is weakened and minimised too much, it causes feebleness of the body and therewith weakness of the mind. The appetites just enumerated have nothing to do with the welfare of the body;

some of them may be beneficial when under proper control, but they cause positive harm when the mind is dominated by them. They may, at times, when suitable occasion arises, be exercised with the object not of any personal gain, but of thwarting selfish—or evil—doing by others. As, however, the minds for whose control they may be exercised are mere types of evil, it is evident that they are not intended for ordinary use, nor for use among or by the most cultured at all. In fact, it is observable in life that among the noblest types of mind their use is wholly discarded, and it is deemed to be the object of good breeding to display as little of them as possible, if not wholly to suppress them. A certain amount of indulgence to one of these appetites is needful for the propagation and continuation of the species; but in this also the legitimate use may be so limited, as is evident in the case of great minds, that, while performing its requisite function, it may not undermine physical and moral health. Manliness lies in keeping them all under full control, using them when occasion imperatively demands, but even at the time of using them to be conscious of the fact that they are the slaves of the mind, and that the mind should not admit their mastery.

The difference between the physical and the

mental conditions of life is also observable in the fact that self-indulgence in the appetites undermines one's own physical health, but acts as a caution to others, while encouragement to the weak and unworthy characteristics of the mind not only degrades itself but also sets a bad example to associates. Anger is a passion which is best kept under control. It is like "a full-hot horse, who, being allowed his way," may damage himself and his owner as well as peaceable passers-by. Uncontrolled it makes the mind "deaf as the sea, hasty as fire." There may be occasions when for the control of minds not amenable to reason or persuasion a semblance of anger has to be displayed. It is justified by the ancient Aryan in the following cases: incendiarism, poisoning, armed attack, robbery of gold or land or wife, backbiting, and false accusation to the governing authorities; but if it proceeds beyond simulation, and is not accompanied by "a temperance giving it smoothness," it is apt to blind one to the dictates of prudence and to upset the mental balance. In that case it does more harm to the actor than to the object. Some of the other passions exercised in moderation and in their proper spheres may be, and are often, productive of good, but anger does not appear to be ever beneficial.

The mind meditating on the enjoyments of life

becomes selfish and enamoured of them. From selfishness proceeds the anxiety to possess them. If the anxiety is not satisfied and crowned with success, anger comes into play. Anger leads to madness, madness induces forgetfulness, forgetfulness involves the loss of reason, and with reason lost the mind ceases to be human.

Avarice, although based on desire and self-love, seems to be acquired more by habit and training than by intuition. As life becomes more artificial, more and more gold is needed to gain the objects which the mind is taught to deem necessary for its happiness. A great mind has described gold as "the world's bond of slavery." An Aryan Sage remarked that "man is the slave of gold, but gold is nobody's slave, as it cannot be retained for any length of time." A great Teacher has pointed out the impossibility of "serving both God and Mammon." Gold alone, however, or wealth represented by gold would be of no use unless it could be exchanged for the articles which the mind seeks. If the desired objects cannot be had for any amount of money, gold ceases to be valued and becomes dross. Whether, however, it is gold or any other kind of wealth or possession which the mind may covet, its desire is to gain what is according to its environments at the time likely to place it above

want. If this desire can be satisfied without injury to others, it is excusable, and may even under certain circumstances be laudable. There are minds which, perceiving how worldly possessions may be turned to account for the benefit of fellow-creatures, wish to be in a position to be useful to them. Such minds and dispositions are rare, and the generality indulge in avarice for the sake of the happiness which personal gain brings. For any gain a mind has to exercise its faculties, and if they are rightly employed it achieves its object. The desire for personal gain, however, generally leads to an abnormal development of self which blinds one to the sense of right and wrong, which produces the incapacity to see whether the procedure will be most beneficial in the end, and which scruples at no means for the satisfaction of the appetite. Desire for gain, when rightly indulged in, and accompanied by mental and physical exertion, cannot be harmful. Work for gain is needed for sustaining life; sustenance of life is needed for the attainment of knowledge; knowledge is needed to secure unalloyed and unfailing joy for all time; but work is generally undertaken not merely to gain what is absolutely needful for existence, but to make it the end of life. In this object moral instincts are blinded, fellow-creatures are looked upon as enemies

unless they are accommodating, and success in robbing them by force or fraud gives pleasure, and leads to self-complacency, while failure generates anger causing loss of reason.

Delusion is the condition of mind in which it mixes up truth and falsehood, becomes blind to the dictates of reason and conscience, deems the passing moment to be the greatest care of life, and wildly rushes to joys without the capacity to comprehend whether they will be lasting and are worth the trouble. The mystery of life, which it is difficult for the ordinary mind to dispel, and the peculiar training, which has come down for ages by tradition, impelling to the assertion of self and the preference of personal interests to those of fellow-creatures, help to keep alive the worldly delusion, as a mirage attracts thirsty deer in hopes of water.

The feeling of envy is a product solely of evil and ignorance, and is beneficial neither to the subject nor to the object. It is the worst form of self-assertion, which, being unfit to attain what another has got, desires the latter to lose it. From the same feeling proceed jealousy, aspersion, malice, and rancour, which are different only in degree. Allied to it is the feeling of emulation which, although born of evil, is mixed with good, since it does not aim at injuring others so much as at benefiting itself.

Lust is the appetite which, like hunger, is common to all animate or sentient creatures. It is, so far as can be observed, perhaps not unknown to vegetable life. Uncontrolled, it becomes harmful; controlled, it is described as love, and it is needed for the propagation and continuation of the species; its complete suppression, mentally as well as physically, as by asceties or by great geniuses, is said to prolong life indefinitely, and to give the mind indefinite potentiality. Like the allied passions of anger and avarice, it is much liable to abuse, and is productive of great suffering, illness, and premature death among mankind; unlike other passions, the harm it causes is not confined to the perpetrators, who in their ignorance delight in the temporary joys caused by its satisfaction, but is often continued through other and innocent lives which it brings into being, and which, unless given the opportunities to gain the light of knowledge and truth, perpetuate the world's miseries.

The appetites or passions named above influence all minds in greater or less extent and degree according to circumstances of birth and training. Vanity is a passion which seems to dominate all alike, although with the growth of culture it grows less. It never wholly disappears, nor is it ever completely controlled. The foible of appearing better

than the actuality in order to attract attention is based on egoism and on the desire to influence fellow-creatures with the ideas held dear by one's self. If these ideas are noble and laudable, and are likely to influence for good, the vanity is excusable; but, observing how the greatest minds, after attaining positions of prominence, have failed permanently to impress their views upon the lesser minds around them, much more to influence their successors—how the planet and human society revolve round and round in the same orbit without change or variation, without originality, without capacity to comprehend or to contrive a better and happier life, and rather, with lapse of time, having the evil propensities increased, and the laudable desires suspected, suppressed, or minimised—one feels apt to exclaim with the wise man, "Vanity of vanities, all is vanity."

It is well, perhaps, to possess, but under control, all the appetites or passions to which the human mind is subject. To have the strength of a giant is desirable, but it is tyrannous to use it except under provocation. The mind is gifted with the appetites in order to have the opportunity of exercising its virility and manliness to keep them under control. While, on the one hand, it has the passions, which uncontrolled may lead it to

danger and ruin, it possesses, as the antidote, reason with which to allay or quench their fire. The greater the strength of enemies, the more laudable is the success in their conquest. It is lassitude or lethargy which wishes to have nothing to contend against, and to find affairs always smooth and pleasant. The mind which wishes to be dominant among its fellows should not forget that its claim to domination lies in the capacity to subjugate its own internal enemies, for without such subjugation its external domination, though it may hoodwink fellow-creatures for a time, is frail and insecure.

CHAPTER IV

MANHOOD: GOOD AND EVIL

"Men at some time are masters of their fates."
—SHAKESPEARE.

"Śaiśavam várdhakam jñeyam tiryaktvam mritireva cha,
Tárunyam eva jívasya jívitam tad viveki chet."
["Childhood and old age are lived uselessly like the animals.
Manhood alone is life if it is lived on reason and conscience."]
—VASISHTĤA.

FROM youth the body passes into the stage of manhood or womanhood with all faculties ripened and with the mind able to use the controlling attributes of patience and coolness to curb the ardour of youth. If the opportunities from childhòod to youth have been fairly utilised, and if time has not been wasted or misspent in frivolity or evil association, manhood and middle age afford the mind the chances of crowning all knowledge for its own eternal welfare and of setting to others an example of the right course. Mind is made to run in two simultaneous streams of like power — good and evil. In the [illegible]ortion that one stream is controlled, the other

flows with greater force. If the stream of evil could be wholly stopped, the other would run unhampered, fruitful of bliss to all around. Human effort has at all times been directed to control this evil current, but the attempt has been so half-hearted, and the end has been so clouded by egoism, that the foul stream has never been mastered except by a few in their own inner consciousness, the mass still pursuing its chequered career in a mixture of joy and misery.

Springing out of the streams of good and evil, the course of the mind runs in three directions. In the first, which may be called the stage of Virtue, it is led towards truth and knowledge, beneficence and self-sacrifice, serenity and peace. Self is smothered in the consciousness that all is self and self is in all. With this consciousness is perceived the futility of asserting self and of dominating or injuring other selves. With this perception is gained the capacity of feeling the all-pervading and omnipresent essence. This feeling once gained, the mind achieves the omnipotence out of which it springs, and can command all matter and mind as it wills. This capacity of commanding fellow-creatures is often possessed even in worldliness; but there it is not due to the consciousness of universal self, and is only a product of partial self-consciousness of the

dominant mind coming in contact with the self-dulness of the dominated. It can assert itself only when it deals with weaker minds, but in contact with minds of equal or superior self-consciousness it is paralysed or becomes impotent.

The way of Virtue in the world is manifested in the spontaneous and intuitive desire to do good to, and to help, fellow-creatures without hope of reward or applause, and to abstain from injuring them by deed, evil word, or even evil thought.

In the second direction, which is the stage of Virility, the mind runs towards worldly effort and success, and bases its happiness on temporal or physical association. To command success in this direction there must be some of the self-consciousness as in the first stage, but, instead of depending wholly on spiritual strength and purity, the mind leans more on matter contending with or subduing resisting forces, and coming out triumphant only when the latter are weaker or wanting in similar consciousness of self. In this course the mind often attains worldly success commensurate with its steadfastness and effort, but it is generally perceived that, if effort is directed in various ways, the scattering of forces and consequent want of concentration makes success doubtful and uncertain. If, however, effort could

all be directed towards one single object at a time, the mind would command the same success in the physical sphere as in the first case it does in the moral sphere.

The way of Virility is to perform duty without fear or favour, and to wish for no personal gain at the sacrifice of the interests or happiness of fellow-creatures. It is manifested in the desire to avoid publicity of acts, and to look for no gratitude or return.

In the third or lowest stage, which may be called Vacuity, the mind becomes lazy and lethargic, and loses all consciousness of self. Want of energy, lassitude, sleepiness, both physical and moral, suspicion and hesitation, cowardice and fear, madness and delusion, are various characteristics of this stage. Moderate sleep is intended to recuperate the waste caused by activity. A limit, however, has to be set to it, otherwise, like some of the evil emotions of the mind, such as anger, lust, and fear, it has a tendency to increase with indulgence to an immoderate extent, and to lead to loss of virility. It is possible by gradual habit to do with very little sleep, if all mental and physical worry can be avoided in work; but it is impossible with much sleep or laziness to keep mental faculties in full vigour.

Of the three stages of virtue, virility and vacuity, it is rare to find among ordinary mortals pure types of any. There may be a few in the first and highest stage of life, who, like proud aristocrats of high birth and breeding shunning democracy or meaner mortals, keep aloof from ordinary human society to avoid contagion, and find in seclusion or in inaccessible places the best means of guarding their "virtue." It is difficult to find, even among the dominant types, any in the second or virile stage who are wholly untouched by the influence of vacuity, and on the other hand there are many in the second who possess in varying degrees the attributes of the first grade. So far as observation can testify, the great mass of mankind seem to have more of the third stage than of the other two; but even there, except in a few solitary instances where mental powers have succumbed to some dominating craze, it is rare to find any types in whom the first two are altogether extinct.

Leaving youth behind, with all its trials, experiences, and efforts, and girded for the real battle of life, the figure finds itself in the prime of life. Except in the case of a few fortunate minds, the opportunities for gaining knowledge and physical or moral qualifications almost disappear. One has to think either of a family life with its joys

burdens, and toils, or of conditions in which one can by service or superior and marked characteristics leave "footprints on the sands of time," or, convinced of the vanity of human wishes and efforts — which never seem to lead to perfection but always to decay— of leading a life in which one can be least influenced by surrounding evils, and can devote oneself to gain the life in which there is no joy and no sorrow. All manhood seems directed to one or other of these objects, and in his own way each man succeeds as he deserves in gaining the end he seeks.

Having attained full development, having ended the period of struggle and of suspense, having arrived at a safe port, as it were, from which to guide and direct the career of his fellow-creatures who are going through the same stages which he has passed, it is the duty of the man (or woman) in his prime, first, to guard his own moral welfare so that untoward events may not tempt him to forget the teachings of his previous life, and questionable environments may not lead him out of his safe refuge; and secondly, to instil into the minds of his younger associates the lessons of his life, so that they may avoid the pitfalls which are at times in every one's path. After adequately discharging his duty in these ways and training up his juniors to carry on his ideas, he enters on the stage of

semi-retirement in which he should be half in the world and half beyond it. He is still in the heart of work, and in the bosom of his family, but he is there only to give advice, and to set to rights anything that may go wrong. Apart from the occasional necessity for interposition, his mind and body should be gradually withdrawn from worldly coils, in order that in the last years of his career peace may be his lot. When he finds that everything goes on well under the supervision of his trained juniors, and that his presence may retard the development of their self-reliance, it is most prudent to retire altogether from the turmoil of the world, and to spend the rest of life in seclusion and in contemplation of the life which is to follow. In this the last stage, unless all worldly struggles are completely renounced and perfect peace both of body and mind is secured, the last days of life become a burden with physical ills and mental torture, without the strength needed to avert them, and with the mind, like a dry leaf in a gust of wind, in continual unrest.

CHAPTER V

MATTER AND MIND

"Náham dehasya no deho mama náyam aham tathá,
Iti viśrántachittá ye te mune purushottamáh."

["I am not of the body, the body is not mine, nor am I the body: those who are so convinced are the wisest among men."]

—VASISHTĤA.

"Vimvam tattad upádatte yadyad agrevatishtĥati
Yathádarsas chidádarsas tathaiváyam svabhávatah."

["As the mirror receives the reflection of whatever stands in front, so does naturally the mirror of the Soul."]

—RISHI.

THUS the human figure in its career passes through five stages:—the period of infancy, from birth to eight or nine years; adolescence, or the age of study, from ten to twenty-five; the period of virility, or family stage, from twenty-six to fifty; the time of semi-retirement, from fifty to sixty-five; and then, the last stage of entire rest. The limits may vary with different frames of body and mind by a few years, but the ages above indicated would be found to express the average stages of human struggle and effort, and of rest and peace.

While the body goes through the changes indicated by the different ages, marked distinctively on observation of times considerably apart, it is in fact undergoing change with every breath, at every moment of its existence. All material nature passes and vanishes, slowly and surely, never to reappear again in the same garb or under the same conditions. Its indestructible component parts do not die, do not disappear from the universe, and yet the result of the forces which hold them together is ever changing, ever fluctuating on to decay, ever tending towards the end which man tries his best to avoid. It is the most curious mystery of life that one can never know the circumstances of one's birth except from hearsay, nor know one's own death—an event that can only be guessed and foreseen from the death of others around. The mystery of birth and death never being known, the stages before and after the play of his mundane part being veiled, man acts as if he were immortal. Not in the greatest danger, not in the most serious illness, not even a few moments before drawing his last breath, can a mind readily be led to conclude that its frame is about to perish. Great mental sorrow or physical suffering may often lead one to wish for one's end, but except in the stray cases of suicide, which law and custom decree to be due to "temporary insanity," and the immediate

predisposing cause of which it is all but impossible for survivors to know, man does not consciously wish to rush to

> "The undiscovered country from whose bourn
> No traveller returns."

There are exceptions in the case of heroes in all departments of activity who, cognisant of its mystery and of its inevitable dissolution, give up life in the cause of honour, of religion, of country, or for any other matter which the mind may deem worth dying for; but even then the disposition may be set down to "infatuation" by those who perceive not the greatness of the cause for which the heroes sacrifice their lives.

While matter is in this ever-forming, ever-decaying, ever-changing flux, whose variation it is beyond the power of man permanently to control, the mind is of a quite different nature. From the institution to the dissolution of its material garb, it knows no change; it is conscious of its own unchangeableness and indestructibility. It is never idle, although its garb, or the organs of sense and action, may be dormant. Even in deep sleep it holds communion with its ethereal source, and gets refreshed for the temporal work of life. Its opinions and its impressions may change, its faculties and attributes may vary and grow weaker or stronger, with the

weakness or strength of its frame; but its own essence it feels to be the same from the moment when it gets its perception into play to the time when it departs altogether. It is the same mind from first to last. This fact has led Sages to conclude that even in its separate and divided form each mind is immortal, that it comes out of the Great Mind like a spark out of a flame, and that it changes from time to time the physical garb, through which it acts, in the same manner as a man changes his clothes. "The earth and the heavens shall perish, but the Lord remains: they shall all wax old as doth a garment: and as a vesture they shall be changed, but the Lord is the same."

Another Sage has remarked:

"Vásámsi jírnáni yathá viháya
Naváni grihnáti naro-paráni,
Tathá saríráni viháya jírnány-
Anyáni samyáti naváni dehi."

"As man casts off old garments and puts on new ones, so does the tenant of the body leave his dilapidated abode and remove to a fresh dwelling-place."

The spiritual essence, consisting of the Soul and its instrument—the mind, on renouncing its existing vesture, naturally wishes to assume a better one. In worldly life, the entry of man into palaces or other exalted abodes is regulated by his position, attain-

ments, or other qualifications. Human sentries bar his approach when rightful claim is wanting. The sentry which guards the mind's entrance into a better or more desirable body is its own conduct in the garb which it is laying aside, and whose permission or refusal is given according to the balance of virtue or of vice in its account. A mind which has never in word, deed, or thought, put the slightest stain on itself has a free right of entry into any kind of figure it may choose. The choice of frame of other minds is regulated by the amount of stain each may bear.

Mind can only end its chequered career of happiness and misery, gained according to the acts which its freedom and its whims lead it to perform, when it has no balance either of virtue or of sin to its account, when it attains the stage of serenity at which all natural forces appear to be merely bounding waves of one eternal ocean, and when it ceases to know itself as separate from the All-pervading Mind.

While the mind retains its character of unchangeableness throughout life, varying only in details according to influences and environment, at times active and at others dormant, there is behind it its creator or the source out of which it springs — the Soul, or Consciousness. This entity has no capacity to act of itself; it is like a witness of the acts of

others brought into existence by itself, or like a General commanding an army, at whose orders, conveyed by subordinate officers, the units march to action, while the General himself, although imparting spirit to the troops, remains motionless. The Soul knows no life and no death. It is the unit and the universal whole; it knows no distinction and no separation; it pervades everything and lives everywhere; it embraces the immeasurable circumambient realm of ether. Out of it all forces spring, yet it has no force; the senses act by it, yet it has no sense; it abides with the sinner as well as with the saint, with vice as well as with virtue, with the worker as well as with the sleeper. It appears as flame in fire, as liquidity in water, as breath in air, and as solidity in earth. The stone is hard owing to its presence, the wool is soft because of its indwelling. It is described by different teachers in various ways and by differing names. One may call it by what name one chooses; to know it is to know everything; after seeing it, there is nothing else left to see. It is the universal essence out of which dualism springs. It is "the Alpha and Omega, the beginning and the ending, which is and which was and which is to come." The Soul makes life the means to approach the world; life makes egoism its instrument; egoism makes the mind its conveyance; the mind contrives

the senses as its leaders; and the senses act through the organs of the material frame.

The Soul is the non-willing or unconscious creator, yet it suffers not, nor has it any reward. It brings into existence out of itself the mind to enjoy and to suffer, to conceive and to conspire. When it transforms itself into the mind before the latter has time to catch evil, it is the stream of continence, bounded by banks of breeding, carrying waves of universal love and kindness. To gain purity, it is necessary to bathe in that stream. The mind has gone away so much from its banks and become so engrossed in its temporary abode, that it forgets the source of its being, finds that to feed its shell is to feed itself, to wash the exterior is to cleanse itself, and to guard it from illness or harm is the only joy. The food given to the body has but ephemeral effect; it has to be applied again and again. The exterior frame may be cleansed as much as possible, yet presently it becomes dirty, and requires more cleaning. It may be guarded as much as human ingenuity can devise, yet its illness cannot be prevented, nor its end averted.

With the mind it is the contrary. Whatever food the mind gets it always retains; if it is cleansed properly once, it wants no more washing; it has to fear no illness or harm from outside—that can only

come from itself. Unwholesome food makes the body ill or kills it, but unwholesome diet for the mind keeps it alive, in the worldly sense, since as soon as it gets wholesome food it ceases to be itself and becomes merged in its Author. The mind when clouded or benumbed gets a paralysis of its active faculties, and, while retaining its physical association, is called ignorant or foolish. The body when stunned or paralysed does not become foolish, but severs its connection with the mind. It is wise, therefore, to wash and feed the mind well, and to devote more attention to it than to its frail frame, which is of small stature, weak in itself, unable to stand a strong gust of wind, incapacitated by any ailment caused by infection, irregularity, or contagion, and whose strength lies in the mind, which enables it to devise and use means to make even the mighty elements do its bidding. The body only wants so much nursing as is needful to ensure its efficient service to its lord during their connection.

For worldly or temporal purposes there are two types of mind—the sanguine and the phlegmatic; for spiritual and eternal objects its phases are serene and anxious. Unlike the body when ill, which takes long to get rid of a malady when it does not succumb to it, the mind changes from one mood to another in no time. Its state of

anxiety and activity is the natural phase, because without it existence becomes serene, and the mind loses its worldliness and itself. The anxious type may be subdivided into almost as many varieties as there are human figures, of which, like their faces and frames, no two are exactly alike.

CHAPTER VI

THE WAYS OF BLISS

"Bodily exercise profiteth little, but godliness is profitable."
—TIMOTHY.

"How little do politics affect the life—the moral life of a nation? One single good book influences the people a good deal more." —W. E. GLADSTONE.

"Tach chhrutam yat kila jñaptyai sá jñaptih samatá yayá
Tat sámyam yatra saushupti sthitir jágrati jáyate."

["That is worth listening to which leads to knowledge; that is knowledge which produces sameness; that is sameness which brings on when awake the state of mental unconcern in results as in deep sleep."] —RISHI.

THE mind when anxious or active takes upon itself bonds and shackles. It is then directed outwards to conceive other objects as separate from itself. Outward or dual vision, born of conceptive thought, is the bond of life; singleness or want of duality liberates it from bondage and all its concomitant ills. To be awake is worldliness, dream is the result of egoism at work, sleep is conception at rest; and complete merger in consciousness alone is the supreme and blissful state.

To attain the blissful state of freedom from

earthly shackles, four courses have been prescribed by wisdom, some, if not all, of which are followed by all cultivated minds in one shape or another. The first, which is easy of attainment, and is available to any one who is willing to find it, is wise and beneficent companionship. As has been stated on a previous page, and as a slight observation of life testifies, companionship makes or mars a being for the course of his career, which may not be limited to the present material frame. The strong and ineffaceable impressions which the mind receives cannot end with its temporary frame unless mind itself ends with it. Even if a particular or separate mind ends with the dissolution of its physical garb, while the latter in the process of passing through the purifying source of its component elements throws off all physical impurities and associations the mind itself can only be chastened by contact with its pure and sublime spring. If it does not so purify itself, nor attain a stage in which it has no further connection with its earthly survivors, it leaves behind it the result of contact of other minds with itself, which can never be effaced nor perish altogether.

> "The evil that men do lives after them;
> The good is oft interred with their bones."

The seed which the Evil One poured into the

mind of the first parent continues to thrive after millions of years to this day, and will live to the end of creation. The good which noble minds have at times been made the instruments of imparting shows a tendency to get weaker, if not wholly to disappear, and is kept alive by stray minds in the shape of germs, to expand again when circumstances are favourable; but, although like the disposition of all created things, the mind may show signs of decay and death, it cannot, like its material counterpart, perish altogether, since it springs from the source of all good. It is often asserted by ingenious minds that man is always advancing in intellect and ideas, progressing towards truth and perfection. It would be so if the seed of evil could be parched and made unfruitful. With the offspring of that seed flourishing triumphantly everywhere, with the impotency of the few gifted minds extant in every age to battle successfully with them, it is idle to say that man is evolving towards perfection. In process of time more natural forces are being discovered, the potentialities and possibilities of the human mind are being expanded, the humanities of life are in a restricted sphere becoming more developed, but with the opportunities around for the blossom of evil man as a whole does not appear to be any

nearer perfection than his forefather at the dawn of history. The human mind seems more to move, like the diurnal and annual motion of the sphere on which it is placed, up and down as on a wheel, unable to get out of its groove, and further, at each given stage, to attain a certain amount of perfection, and then to decay. It is not then evolution towards improvement which governs mankind, but decay. It may be explained in any way by clever minds apt to look at one side only, but it is as impossible for the general mind of man to attain perfection as it is for the earth to come nearer the sun. Under these circumstances the only ray of hope lies in the cultivation of good company. It may be impossible for the average mind to attain perfection, but one finds at times, by diligent search, rare minds which give an idea of the exalted goodness which is associated with Godhead. It would be well for man if those few minds would, like other minds in less important departments of life, take to active propagandism. Whenever they have done so, they have given birth to great moral laws and religions which, to a certain extent, have proved the salvation of man. Perceiving, perhaps, the futility of such propaganda, the great and imperceptible creative force which governs the universe deems man's lot best cast in

the slough of his own despondency, and his efforts best directed towards false and evanescent objects which it is open to him to gain. Good food is the prime but temporary necessity of the material body; good company is the eternal need of the mind; from its mundane birth to death no supply of good food will save the material figure from dissolution, although during its career it may be saved from much suffering and many ills, but good company gained even occasionally will prove the best salvation here and hereafter.

Good company being the most potent factor in moulding the destiny of man, it is necessary to enquire what "good company" is, and how it is to be sought and gained. Good company is association or teaching which commands respect and which helps to form character. All company or association, good or bad, has an influence on the formation of habit, and so of character; but that company alone can be good which enables one to form high and noble ideals of life, which teaches an elevated sense of duty, which reveals the light of truth and points to the path of abiding joy. Good company also leads to the exercise and development of the talent for meditation, to the guarding of the mind from prejudice and cant, and to the obliteration of the impressions formed by contact with ideas or teaching of a different tendency.

For ephemeral worldly purposes good company may also show the way to worldly prosperity based on honour and the moralities of life, but these are not separate from the teaching for eternal joy, which is the crowning of the edifice, and which can only come later, when ardently desired, if the basis has been properly laid. In the first stage of one's career good company is available in the shape of earthly parents and guardians. When these are dutiful, high-minded, and well trained, the infant mind is easily led by them to the path of duty and truth, but if they are not beneficial, the mind cannot expect to be led to either worldly or eternal welfare. The human mind is so constituted and trained, and so apt to transfer blame to others, and to claim only credit (if any) to itself, that it does not perceive that, if from infancy one does not get the advantage of good training due to company and association, the blame as well as the suffering devolves on the sufferer, while those who are responsible for the untoward results get off scot-free. If, however, one has had the benefit of intelligent and dutiful preceptors, one does not get credit therefor; the results are justly claimed by the preceptors. It is the world's way, based on egoism, that when praise is receivable, man claims it for himself, and when blame is to be imposed it

is shifted to others. It is a form of cowardice, born of the overweening consciousness of self. A few cultured minds succeed in getting over it; and it is absolutely necessary for the well-being of man to instil into the infant mind such lessons as will prevent its being contracted, or, if it be present, will lead to getting rid of it. Man is anxious to impart a sectarian education to his offspring, and to bring them up to the ideas which are to his knowledge needed for their future worldly welfare, but he seldom feels anxious to provide them with the kind of association which can alone make them happy here and hereafter, as well as raise the standard of human life and society. Society is, in spite of its vaunted civilisation, still in such a crude state, that while parents or strangers that physically ill-treat children or adults are liable to punishment, yet almost any amount of moral or mental poison can be imparted to them with impunity! Besides parents and guardians, there are nurses, friends, teachers, and books which influence the mind. It is often observable that the same teacher or book leads one mind to good, and has hardly any influence on another. This fact, as well as the good fortune which provides a few only from birth with desirable preceptors, is explained by some as accident, and by others as predestination

due to acts in a previous existence. Whatever may be the cause, which is beyond proof, it is essential for the well-being of man, and for the advancement of his happiness, which minds in every grade of life profess to seek more or less to promote, that every community should turn its thoughts towards devising means by which each unit among its members may have the opportunity of the training which is afforded by the best associates and books.

The second course is reasoning. When good company has laid the foundation of a solid and useful education, the mind in course of time develops the power of exercising the reasoning faculty. When the training has been beneficial, and encouragement has been given to the exercise of this faculty from infancy, it gains healthy vigour with age, and is able to take the right view of things. By some it is called self-help or self-reliance. Whatever name it may bear, and although when misguided it may, like other faculties, lead to evil, the development of the reasoning faculty should be encouraged; and it will be found to receive the most encouragement when the infant mind is allowed perfect freedom to find out for itself, without coercion or fear, the good or evil in every course of action or thought, the duty of guardians being limited to keeping from danger or to pointing

out the path leading to the greatest good. Without a properly developed reasoning faculty man will remain on a level with the "lower" creation. Reasoning gives him superiority and leads to happiness; it enables him to reject what is momentarily pleasant, but harmful in the end. In childhood and the "teens" it has to be nursed, and when in youth it attains its full development, nothing should be accepted without its exercise. Proposals by inferior or ignorant minds should not be disregarded, nor those from more favoured minds accepted, without the due exercise of the reasoning powers with which one is endowed. If this faculty be properly cultivated and exercised at every step, the mind will avoid all pitfalls, and, unswayed by the influence of passion and prejudice, will reach the goal of happiness for itself, and set a good example to its fellows and associates. The reasoning faculty should not be confused with hesitation or vacillation. When a matter presents itself for solution, and there appear to be various courses open, reason ought to be invoked to decide which course is the proper one to take, not for the gain of temporary self-interest, which all forms of life easily perceive, but to secure lasting bliss. It will be often observed that, owing to the mixture of good and evil in human affairs, there is a natural

tendency to avoid present evil or unpleasantness, and to leave the future to shape itself. This is a form either of acute selfishness or of timidity combined with folly, to try to make the present only pleasant. Were self-interest alone to guide human action, it would be best consulted by the adoption of the course which, although momentarily unpalatable, is productive of lasting good. What is a source of happiness at first is often found to end in misery, and what is toilsome and worrying often ends in peace and abiding joy. Reason is intended to convince one that the first stage is not the goal of human effort, and that drawbacks and trials have to be undergone in order that durable success may be secured. By the generality of minds not even a slight momentary advantage can be gained without great personal endeavour; permanent good it is impossible to secure without strenuous effort directed along the right line, and guided by the light of reason whereby the individual self is least asserted, and the interest of the far greater general self is most cared for. The reason that sacrifices later and greater interests for present and limited gain is not reason at all, but blind and foolish egoism.

The third course is contentment. It may be defined as the preservation of the equilibrium of the mind in face of danger or difficulty, prosperity

or adversity, success or failure, loss or gain. The human mind, in the presence of the ever-changing phases of mundane affairs, so easily rushes from one passion to another, from joy to sorrow, from decision to hesitation, from hope to despondency, from love to hatred, from equanimity to anger, from indifference to anxiety, and reversely, that if one were to be at all steadfast to the aim of one's life, one's only chance lies in carefully nursing and establishing this faculty of the mind. Contentment is not inaction, nor lethargy, nor lassitude, nor fatalism; it is that phase of the human mind which, while doing its best to discharge its duties in the circumstances under which it may be placed, is neither elated by success nor dejected by failure, but preserves at all times its calm balance, shedding the same effulgent light around. This type of mind can also in a worldly sense gain the most success, since it knows no defeat or despair, and when losing has buoyancy enough to be led to renewed effort. If not possessed by nature, as is apparent in some minds, it may be gained and cultivated by the due exercise of the faculties of observation and reasoning, which lead to the right conception of truth. Truth is a thing often spoken of, but seldom understood. As applied to the temporary phases of certain things the current

notion may be correct, but it is generally overlooked that truth can never vary even slightly, and that to expect truth in a world which is always changing, which by its very nature is evanescent, which is only a conception of the mind when it forgets itself, and whose true character is seen only when the soul ceases to be human, is like finding fire in water, life in a corpse. Truth is only perceptible to such a mind as is always guided by the light of reason and possessed by the spirit of contentment.

The mystery of life can be understood if the law of contrasts or dualism on which it is based is once perceived. Black would be unnoticeable if white did not exist, and *vice versâ;* success would not be desired if failure was not known; truth would not be valued if falsehood were not prevalent; strength would not be sought if weakness did not cause helplessness. Elation comes to enliven the mind because at times it is possessed by despondency, and the latter would not exist without the presence of the former. Yet with all this variety to ponder upon, it is seldom noticed how short-lived is any condition of the mind. Joy or elation lasts just so long as the novelty of the cause exists. If joy were always to continue in the same strength, man's success or effort would end; there would be nothing else to strive after.

Joy or pleasure remains so long as it does not pall on the mind. No feeling, whether of love, hatred, anger, or desire, can continue long in one degree. If it did, the mind would be full of that alone, and, while gaining the end it sought with singleness of purpose, would be unfit to strive for another. So is it with sorrow or misery. If it were to be of long duration it would end existence, since no suffering mind can live. In all its suffering there is a ray of hope of possible joy in store, of a turn of the tide leading to better fortune. Seeing how evanescent is any condition of the mind produced by passing and temporary causes, it will be readily admitted that contentment or serenity is the enviable stage, which lets success or failure come according to desert, and remains unmoved by either. To quote high authority: "Be content with such things as ye have."

The fourth course is the control of the senses. No condition of happiness can be conceived which is not controlled by laws or government. In the material sphere superior forces control; these again are controlled by moral forces; and moral laws are the expression of the dominant moral force of the time. Freedom in either the material or the moral line can only be exercised or enjoyed with safety if it is based on control. When the mind

repudiates control, freedom degenerates into licence, anarchy, and tyranny.

The senses of sight, hearing, smell, taste, and touch receive their strength and capacity for usefulness from the mind. They are meant for exercise along the right course under the control of reason. Where this control is wanting, some other power has to be exercised in order to prevent the appetites represented by the senses from becoming too strong for the mind. Control is wanted to teach the eye to see what is proper, the ear to hear what is desirable, the nose to smell what is pleasant, the tongue to taste and talk what is beneficial, and the skin to touch what is permissible. The senses are meant to be instruments, like the sword and gun in the hands of a warrior, to be used, when necessary, by reason in a right cause, not for the purpose of personal gain or injury to others, but for self-defence and prevention of injury and evil. A great authority has said this: "The tongue can no man tame; it is an unruly evil, full of deadly poison." He who does tame it becomes divine. In a restricted sense it is controlled by good breeding; and it is generally observable that the better the breeding the more is it tamed and restrained. So with the other senses. They are to be used, in their fulness and vigour, when

the mind has gained singleness of vision, but in dealing with dualism they have to be partially paralysed. To persist in seeing as if one were blind, in hearing as if one were deaf, in talking as if one were dumb, in smelling as if one had a cold, in touching as if feeling were wanting, is the way physically to control them until their author, the mind, is so trained that, however they may act, they cannot disturb the mental peace and calmness. The senses can act wrongly only when their training is defective, and training can proceed only from the mind. The senses operate through their physical frames: when they come in contact with any substance they send a message to the mind; and when the mind is influenced by the messenger, it acts accordingly. If the original instructions to the messenger were wise, he can never lead the principal astray. Should they have been dubious, he has to be suitably controlled, so as not to be led unawares to evil. The control of the senses is necessary only while the mind is still unreliable and apt to be misled. When, however, mind and its attribute, feeling, are well trained and under control, the instruments may be left to have their way. With the mind controlled by reason, existence becomes merged in the self-consciousness out of which it springs.

CHAPTER VII

BONDAGE AND FREEDOM

"Bandhur átmátmanas tasya yenaivátmátmaná jitah,
Anátmanastu satrutve vartetátmaiva satruvat."

["He is his own best friend who has conquered his own self: in the matter of enmity the unconquered self is its greatest enemy."] —RISHI.

"Spite of cormorant devouring Time,
The endeavour of this present breath may buy
That honour which shall bate his scythe's keen edge
And make us heirs of all eternity." —SHAKESPEARE.

THE mischief caused by subjection to the senses is typified in five sentient creatures. The sense of sight leads a winged insect to flame, to burn itself; the sense of hearing leads a deer to the huntsman by the sound of his horn; the sense of smell leads a bee to seek honey in the lotus, which closing at nightfall makes it a prisoner; the sense of taste leads a fish to swallow the bait; and the sense of touch leads an elephant to its decoy-companion to be caught. If the dominance of one sense produces such evil to its possessor, how much more

danger is there for man with all the five senses in full vigour, if they be uncontrolled by reason! Manliness lies, not in avoiding temptation, but in resisting and subduing it.

Consciousness of self or individuality is manifested in three classes of entities. The first class, which embraces all sentient life—from man to the smallest insect, except a few who attain a higher standard of thought and observation—consists of entities that are conscious of self only in the material frame by which they act. The body, from head to foot, furnished with arms and legs and the other organs of action and sense, is the pivot on which this class of consciousness moves, and the only self which it can comprehend. To secure its happiness and to make it exalted among its fellows is the general aim which is called self-assertion. Its career is short, its appearance and formation undergo change every moment of its existence, and with dissolution into its component elements it disappears into eternity without hope of return; every day which passes casts it and its memory more and more into oblivion among those who have seen it and survive it, while to others, coming later, who have not come in contact with it, it is a sort of myth commanding respect or awe, contempt or indifference, according to what in its earthly career

it was able to perform or achieve. The sentiment which its memory calls forth among different types of mind does it no possible good or harm, nor can it through its material frame in the slightest degree influence its survivors or successors, except the issue sprung of itself, on whom also with time and distance it has less and less effect, mixed as this becomes with other physical natures. Yet this is the figure which, during its existence, deems itself the most important in creation, and expects all nature, its laws and movements, to be regulated for its sole good, which, if it had the capacity, it would know to be of short duration. Pleasure, after which it chases, or pain, which it tries to avoid, affects it temporarily, since with unconsciousness produced by nature or art it ceases to feel the one or the other, and its intensity diminishes every moment; yet with the return of consciousness it resumes its way, never weary of pursuing a shadow which at its best or worst can never be substantial or lasting. This is the class for which life is made for enjoyment or suffering, and which heed not the sage advice—

> "All delights are vain, but that most vain
> Which with pain purchased doth inherit pain."

The second class is formed of the minds which ignore matter, perceiving its changeableness and

inevitable dissolution, and deem themselves separate individual entities having no relationship to others of their species. From observation of the appearance and disappearance of life around, they note that man comes into the world alone and passes out of it alone, that he has no relationship or connection, friendliness or enmity, with others except what by association or training he may be taught to feel, and that, although his beginning and his end are veiled in mystery, he preserves his mental identity without change throughout the physical course of his earthly career. This type of mind feels most its individuality or consciousness of separate self; but as its conception of self is based on mind, and not on matter, it takes a more reasonable and humane view of life, knows other minds to be of the same stuff as itself, and, while seeking its own rightful joys, has a feeling for and sympathy with others of its class. It does not for the sake of ephemeral material gain feel disposed to put a stain on itself which will make it unhappy through life, and deems it the highest prudence to be guided by reason and conscience.

The third or the highest type is the mind which bases its existence on the Essence out of which everything springs. It knows no distinction, since all life and force proceed from the same indefinable

and undefilable source. In its view, separate entities can come only from different sources; but, as there are not two sources of life and being, all exist, appear, and disappear in the same universal source. There is no dualism, since there is one all-pervading presence. To speak of *one* is a mistake, since one can be thought of only when there are more. In reality, there is no pain or pleasure, no joy or sorrow, no mind or matter, nothing desirable and nothing avoidable, no contrasts and no distinguishing features. These are but temporary products of the imagination, to serve the mind's momentary aims. In the original and pure state, there can be no attachment and no repulsion, no desire and no fear, since there is nothing separate from itself. It is the universal democracy of all forces known and unknown, discovered or undiscovered, in which each force does its assigned duty without fear and without hope of reward.

The mystery which hangs over life is a source of fear, so long as the mind remains in ignorance. With the attainment of knowledge, the dread of the world vanishes and it is seen in its true colours. Knowledge is the enlightening of the mind in such a manner as may prevent its relapse into the meshes of worldliness. That state is worldliness in which the mind is swayed by selfish desire and fear. If, therefore, dread of worldliness is to be laid at rest,

one has only to try incessantly to gain the pure and serene light which true knowledge imparts.

"Ignorance is the curse of God,
Knowledge the wing wherewith to fly to heaven."

With the growth of knowledge, fear, which has been described by a heroic mind as "the most accursed of all base passions," grows less. Fear and suspicion always haunt a guilty or an ignorant mind.

"A heart unspotted is not easily daunted."

The mind is also so much under the influence of custom and tradition that it finds difficulty in departing from old ways unless a great leader or teacher appears as a messenger of light, to scatter the thick clouds of prejudice and darkness in which the path is wrapped. Such a messenger shows himself only when the mind is in that stage of doubt and confusion where it is anxious for light, but cannot find it in the means at its disposal. The message directs it to knowledge, knowledge to sameness or unity of vision, true vision to that blissful state in which pleasure and pain are unperceived or disregarded as passing dreams.

It has been said on high authority that "the wages of sin is death." It is the human death, seen and feared by the average mind ignorant and short-

sighted, which is here spoken of. To the reason of the sage there can be no death, since there is no separate place to which death can lead. Death is brought into play by the action of the spirit of evil on the mind; but, where evil cannot approach, the mind can know no death. It is a sign of evil life when the approach of death appears terrible. Sin is also an abnormal state, proceeding from duality. If the mind knows itself and its author and makes duality disappear, there can be no sin, which is but ignorance. Ignorance or dulness, or the lassitude from which ignorance proceeds, is the arch-enemy which the mind has to subdue. There is no life without knowledge. That life alone is worth living which knows no sin and knows itself.

What is humanly called life pervades the universe, but that life is ever afraid of its end. To attain that life which knows no fear and can know no death has been at all times the ideal to which all heroic minds have directed their efforts. Until that ideal becomes the general aim of man, sin must prevail and death must hold him in its grip. The path to that goal is easy, easier than the attainment of most worldly advantages for which man sacrifices himself.

Desire is the feeling produced by the action of the organs of sense communicating to the mind as its messengers the presence of objects to wish for or

to shun, which on its part arouses the consciousness of self in the soul to assert its individual rights, and to forget itself as a part of the whole within which the objects exist. Desire runs in two ways—good and evil. The more the mind is deluded and the more ignorant it is, the greater is the rush of desire towards evil. The more it is cultivated and the more it progresses towards light, the strength of its course towards evil is diminished, and the reverse stream is proportionately increased. The mind controlled by evil desire is like a physical slave under a cruel master. Such mastery can only degrade both the master and the slave. Until the mind can attain complete freedom, which is the absence of all desire, it is best for it to be under a humane master and under the control of good desire. In worldliness it is therefore necessary to train the mind to be dominated by good alone. By continuous and unceasing association with good desire it can be made gradually to get rid of all unworthy impressions produced by evil, and when the latter by resolute practice are entirely extinct, the course is left open for the undisturbed play of the virtuous propensities. Good desire is easily distinguishable from its arch-enemy by its character of unselfishness. If the mind could be led to observe that it loses nothing, but on the other hand gains all that is valuable, by wishing

and doing well to all its fellow-creatures, then its own happiness would be secured as much as benefit to others according to its capacity. For those whom a man deems his nearest and dearest relations and friends no sacrifice is reckoned too great. Charity is said to begin at home. The more the limits of "home" like those of Empire are extended, the greater the opportunities for good and for benefiting one's own as well as the possibility of unceasing comfort to oneself In wordly action man expects a return, although in the discharge of duty the highest type of mind looks for no return or reward. The more, however, his sense of relationship is narrowed, the greater becomes his desire for return, or reward, or gratitude. To get rid of this desire for return and to liberate the mind from its thraldom, the only way is to extend the bounds of relationship to all creation. Then and only then can no selfish desire find a place, and the mind can throw off its bonds, for desire is bondage and its absence is freedom. Another way to secure unselfishness, which has been followed by wise men at all times, is not to think of the past, not to hope for the future (for the former is dead and gone and useless, and the latter is beyond human control), but only to act in the present with all the energy at command in the circumstances under which one may be placed, hoping for no

reward, fearing no failure, and caring for no human praise or blame (which is as fickle as fortune has been described to be), but leaving it to be meted out by his own reason and conscience. It will also be noted by observant minds that the more desire is encouraged the more it increases and burns up like fire with fresh fuel. The great and heroic characters among mankind have always freely thrown away their lives for causes which they deemed noble or worthy. A sacrifice, then, which consists only in curbing evil desire, and by which eternal happiness is secured, cannot be held to be too great. For the sake of the "freedom" of the short-lived and ever-changing body, which often leads to licence, and from one form of tyranny to another, man stakes his life and fortune, but he gives no thought to gain the freedom which secures it both here and hereafter, and which lies in the absence of desire for the avoidance of work and duty, as much as in the absence of desire for selfish ends; for, be it noted, to wish to avoid work or duty in the position in which one may be placed in life is as sinful as evil desire.

Life brings desire, desire leads to action, action must have its reward or punishment, and the necessity for this causes the soul to enter into another body according to its deserts. The theory of trans-migration is difficult for man, ignorant as he is of

his past and his future, to assert and to substantiate; but there can be no other explanation for the amount of evil which prevails in the world, for the immunity often enjoyed in this life by the evil-doer, and for the success which at times attends the wicked. It is likely to come about in this way. The mind, coming in contact with or brooding always over what it dotes on or hates, takes an indelible impression of the object of its love or hatred, and at the dissolution of its existing garb takes another in which it can be close to that object. Hence Sages have taught the desirability of the absence of intense love or hatred, for then the mind not only retains peace in this life but also is likely to become merged in the Eternal Peace beyond called Nirvána. Thus with apparent death, but actually without death, life moves in a circle, unable to free itself from physical bondage until heroism enables it to dispel ignorance and to smother desire.

CHAPTER VIII

BEATITUDE

"Behold the Kingdom of God is within you."—ST LUKE.

"Endeavour to keep the unity of the spirit in the bond of peace."
—EPHESIANS.

"Tvayi mayi chányatraiko vishnuh,
Vyartham kupyasi mayyasahishnuh,
Sarvam pasyátmanyátmánam
Sarvatrotsrija bhedajñánam."

["In thee, in me, everywhere else, is one all-pervading essence,
Uselessly, then, thou, impatient creature, findest fault with me
Behold all self in thine own self,
Banish the thought of dualism anywhere."] —SANKARA.

ACTION may be in three ways: by deed, by word, and by thought. The first may often be without intention or motive, and for that reason in criminal law a distinction is made in estimating guilt and awarding punishment. The second also may sometimes be thoughtless, expressed without deliberation or on momentary impulse. The real action for which man is responsible proceeds from the mind. Word and deed may be full of virtue and under control —and in worldly affairs that goes a long way to

secure peace and concord—but, unless one exercise the same virtue in thought, although he may not injure his fellow-creatures without transferring his thought to action, he will be his own enemy and injure himself, until his mind be purified and all evil thought expunged. To conquer death, sinlessness is requisite; to be sinless, it is indispensable to be pure in all the three ways, although more in thought than in deed or word. Physical death is unavoidable. The body goes through a form of it for several hours out of the twenty-four in sleep, while during its earthly career it is continually passing through its seven inseparable phases of transformation — birth, existence, growth, change, ripeness, decay, and dissolution. For the mind there can be but one kind of sleep or death, and that is when its reasoning faculty is dormant or decayed. By temporary physical causes the body may momentarily suffer from disorder, which it can only feel when awake, and never in sleep; but any disorder of the mind must make both it and its frame continually suffer until the cause is removed by repentance and expiation.

"By penitence the Eternal's wrath is appeased." If evil-doers be sometimes found to sleep soundly, such sleep is due to a bluntness of the conscience and of the reasoning faculty, which is also observable

in a type of malefactors when awake. They no more think their maleficence unjustifiable than a wolf deems it wrong to attack a lamb. The body has to guard itself from insignificant physical evils; but the mind's danger lies in the insanity produced by the dominant passions of anger, hatred, avarice, lust, and conceit, which, like a formidable foe besieging a prosperous State, are always bent on undermining its strength and grandeur. The body can have no freedom, since, although the laws of a civilised State can secure it comparative liberty, it cannot free itself from its own inherent wants—food and rest, with the addition of others artificially created by discontented nature; but the freedom of the mind, once secured, for which no external laws have to be invoked, in whatever position its physical garb may be placed, no power on earth, or elsewhere, can take away or impair.

To the ordinary and unthinking mind nothing is so terrible as death, although in the words of the Sage:

> "It seems to me most strange that men should fear,
> Seeing that death, a necessary end,
> Will come when it will come."

For one who has to some extent peered into the mystery which shrouds life, death loses its terror,

in the same way as it has none for the worldly heroic and noble, who know that

> "That life is better life, past fearing death,
> Than that which lives to fear."

It is incomprehensible why death, which is the inevitable end of every created thing and the only certain event of life, should frighten anybody, except on the supposition that there is something in one's life which leads one to fear punishment, or a worse existence, on the dissolution of the present frame. Man has been described as "death's fool": he attempts to avoid it by flight, and yet in his ignorance and confusion always runs towards it.

In many matters man is a creature of habit; but nevertheless he is fond of change. When the attractive novelty of a thing wears off, he is often, like children with their toys, discontented with it, and wishes for a change. His happiness consists in striving to get what he has not and what is difficult of attainment, and in forgetting it when got. The only thing of which he is never tired is the body, and his anxiety in sickness, on death-bed, and in danger to guard it would seem to show that, in spite of physical changes taking place therein, he has an instinctive knowledge of its value as "the abode of the Holy Spirit." There need, however, be no fear about it. Three possible courses are open after death. In the first, the "Holy Spirit,"

tired of one frail and decaying abode, wishes to enter into a fresh and stronger one. The "old garment as a vesture is changed," but the "Holy Spirit" remains the same. There need, therefore, be no misgiving, as existence, which is valued, continues, and has a better and more substantial frame. In the second course, if with the dissolution of the physical frame into its component elements the mind also dies, there cannot be any sense of loss in getting rid of a temporary and dreamlike existence, which is a mixture of good and evil, the abode of miseries and ailments, and which is

> "A walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more."

"Since no man has aught of what he leaves, what is't to leave betimes?"

In the third course, if the mind has by devotion and earnestness gained the light of truth and knowledge, and is absorbed in the All-pervading Essence out of which it originally sprang, it cannot have anything more desirable and less to be sorry for. Its illusion remains, until ignorance is dispelled, when, as on waking from sleep, it vanishes in the light of the Eternal life.

Life makes itself apparent in two ways — in action, and in inaction or indifference. Even in the most acutely active life there must be periods

of inaction or rest, as in the most inactive or lazy life there cannot but be at times a display of energy. Life may also be described as the manifestation of the Soul in anxiety, and in serenity. In one or the other of these forms it wishes to go through its career: which of the two is the better, or which makes it happy, it is not for other separate lives to judge, as such judgment can make no difference to its existence or its development. It is fitting that men should honour it, in whichever form or shape it may appear, whether from the lofty standpoint of all proceeding from the same indefinable source to which again they return, or from the worldly and more responsible position which should assign to each entity, however mighty or mean, a potentiality in the continuance of good and evil by commission or omission, and in shaping its own destiny.

Without constant study and thought, without habitual control of the mind and senses and of the organs of action, without the repression of the selfish propensities in the discharge of worldly duties, it is impossible to comprehend the mystery of life and the nature of creation. The ordinary notion of an Almighty Being separate from creation cannot be based on reason and common sense. It was devised at a time when only a few gifted minds understood duty and the ethics of life, and,

for the sake of organising and regulating society composed mostly of ignorant fellow-creatures, made civil conduct dependent upon Theology or Religion. That was and is still the only means to keep the evil-disposed from going astray. As civil law is made for the disobedient and unruly, so is Theology for the ignorant, and for the weak minds disposed to sin. It is also a consolation for other minds to think of or believe in the existence of a Perfect Being who is the ideal of goodness, whom no taint of evil or selfishness can touch, and who is separate from the imperfect society conceivable by man with its ineradicable evils and shortcomings. In such consolation, however, there must be one drawback. How is it that out of the mind or creative force of such a Being, all-perfect and good, an imperfect creation, full of evil, could have come into existence? No adequate explanation of this fact can be given, and the attempt of Religion is to ignore it, and to turn all thought to the Being in whom alone all imperfections and evils vanish. It is also noticeable that men, who by their culture or position in life are supposed to know and comprehend things better than less gifted creatures, profess a belief in religion either because it has come down by tradition, the truth or the usefulness of which they have no time or inclination to enquire into, or because they find that without some form of Theology (and

priestcraft connected therewith) it would be impossible to keep under control the mass of uncultured minds, who are not guided by reason and conscience, and to whom the only incentive to virtue or to abstention from vice, apart from human punishment for wrong-doing, is the word sent by a Supernatural Being through a Divine Messenger. It is, however, curious to observe, even among professedly "religious" people, conduct by word, deed, or thought towards fellow-creatures which tends to show that their belief in the existence of such a Power as can reward or punish their acts is very frail indeed.

When the mind has once opened to the light of culture, it needs no fear of law or of religion to keep it in the path of equity and truth. Till, however, a mind attains that light, its energies have to be directed to the discharge of its worldly duties by gradual training to relinquish selfishness in thought and act. When the relinquishment has been complete without interference with the due discharge of all duties, the light dawns of itself, and the mind, discovering the baselessness of right and wrong, of truth and falsehood, and of mine and thine, perceives all creation, past and future as well as present, in one eternal and indivisible essence without beginning, change, or end. It is feared that this state of mind, when attained, may

lead to listlessness and negligence of temporal duties. Such fear is groundless, since it is observable, even in everyday life, how high types of mind without perhaps knowing or thinking of the fact themselves discharge all their worldly duties to the best of their powers, perfectly unconcerned, and incapable of being polluted by any taint of selfishness or personal aggrandisement or pleasure. A mind in that condition of eternal bliss can easily comprehend that there cannot be a separate Creator, since, if there were, the questions would then arise: How came the Creator to exist? Where did he find his mental or physical system? Even if a separate Creator were admitted, how came the substances out of which creation sprang? If it sprang out of his will without the aid of matter, the matter that man perceives can only be spiritual, since out of spirit matter cannot actually come. This conception of Unity, often spoken of but rarely understood, is embodied in the thoughts of the Sages:

"There is none holy as the Lord: for there is none beside Thee."

"In Him we live and move and have our being."

"Ekam evádvitíyam."

["One universal spirit pervades everywhere without duality and without a break."]

"That alone is true which never changes, all else is false."

"The Lord killeth and maketh alive: He bringeth down to the grave and bringeth up."

Consciously or unconsciously to that Eternal Spirit or Being creation may be said to have sprung, like a dream to a human mind in sleep. The finite mind's dream comes when its material frame and its reasoning faculty are at rest. Owing to its nature and teaching, it perceives in its dream things more or less allied to its thought and impressions, and at times sees itself in its own physical garb wandering about through the elements or in strange countries, places, and circumstances, although its figure is comfortably lodged in bed or on a couch. The dream never strikes it as unreal until it wakes, nor do the creatures of the dream behave as if they were non-existent. If the finite mind's dream in sleep, or sometimes when awake, limited as it is by time and space, admits of all the variety of conception and creation, what may not the Infinite Mind's dream be, unlimited in point of time, place, or action, and embracing all life, past, present, and future, which such a mind can conceive or imagine?

The Infinite and Perfect Being, then, either in sleep or half awake, dreams. His dreams are more regulated than those of the tiny and imperfect mind. With his omnipotence, various forces and figures come into play. The Being deems all that is created by his dream to be truly existent like himself, and feels himself moving about among

the created objects of infinite variety of form. The creatures of the dream likewise, so long as it lasts, although in truth mere fancy, cannot but deem themselves to be true and existent. If the dream ends, the universal deluge prevails, and all disappear. If it comes on again, Noah's Ark appears. Thus creation comes in the Omnipresent essence, sustained, regulated, or annihilated by itself, being variety in unity, all in one, displaying finite minds and matter which are true to themselves and even to the creative mind during its dream; but no more real than are man's dream-creatures during the time of his sleep. As in the human dream, the Almighty's dream, although limitless in faculty and conception, has to take a certain course, and to keep it until the mind changes the thought or idea. While, therefore, the original dream continues, with the laws created by the state of mind at the time, it seems beyond the power of the Being, Omnipotent though he is, to change them, since he is not awake nor able to exercise his powers, but is controlled by the trance in which he is placed.

Three kinds of ether pervade the Universe, in which all created objects move and have their being, and without which they revert to their first or original cause. The first is the ether of consciousness, or what is humanly known as the

Godhead, out of which the other two spring. The second is the infinite mental ether of which the finite and separate minds are parts. The third is the subtle material atmosphere which is the first substance created by the infinite mind, and in which the other elements—air, fire, water, and earth —rest, and out of which they come in the order named. The atmospheric ether has the capacity only of conveying sound ; air issuing from it possesses the attributes of sound and touch ; fire coming after air gains those of sound, touch, and form ; water succeeding fire gets those of fire with taste added ; and the earth receives all the five attributes of sound, touch, form, taste and smell. The five elements communicate to the life of all sentient creatures, the material portion of which is made of their gross nature, the senses which act through their respective organs—ear, skin, vision, tongue, and nose. The three kinds of ether form the basis on which all creation stands.

It is natural for the human mind, incapable as it is to know by positive proof the form, nature, and attributes of Godhead, to devise all sorts of imaginary figures, material and moral, to comprehend him. Some minds ascribe the best and most powerful human attributes to God, and understand theology to be Anthropomorphism. Others take the forces of Nature to be His material embodi-

ment and worship them. A third class imagine from the infinite variety of created objects that their Creator either possesses fantastic forms with any number of heads or legs or arms, or can assume whatever form or shape He may choose. A fourth class, unable to comprehend the logic of the other three, take God to be only a spiritual being, who can be perceived by closing the visual organs, thereby admitting that Godhead is separate from matter and has no connection with it, and that communion with Him can alone be held when the mind has shaken off all material connection and withdrawn into a temple or church where worldliness is supposed to be unable to enter. A fifth class believe that communion with God can only be possible by the suppression of all mental and physical faculties and by the renunciation of the world. From the earliest known times to the present, when gold has come to be regarded as a more tangible and useful object of search than God, all the ingenuity of the human mind has been directed to explain the theory which each creed or sect promulgated, to establish its truth, and to secure its acceptance by persuasion, if possible, or by force. In fact, Godhead cannot be explained or perceived, or even conceived; but it manifests itself to a mind which is resolved to find it and makes the sacrifices needed for success. Every creed

professes, more or less, to view in religion love of God and of His creatures; yet more persecution, tyranny, massacre, and bloodshed have been practised in its sacred name than in that of any other earthly institution which the human imagination has thought fit to set up. Even at the present day with its vaunted civilisation, when the energy of persecution and tyranny is being diverted to other channels, religion has not lost its traditional nature, nor ceased to be the chief apple of discord between man and man. It is intelligible how the uncultured mass, which, like a flock of sheep, are swayed by passion, prejudice, and fear, should have strong likes and dislikes based on sex, wealth, and other artificial divisions as well as on religion; but it is incomprehensible how minds which aspire during their earthly sojourn to light and leading and find themselves in a position to have them, should, for the sake of momentary popular favour, encourage and keep alive intolerance and uncharitableness, which bar the road to human happiness. Toleration and charity are divine characteristics which man attributes to the Godhead and often speaks of practising. He finds it, however, impossible to do so, until his nature becomes more divine than brutal. It is easy enough to practise them, if only his vision distinguishing "mine and thine" were somewhat enlarged. Faults, and even sins and

crimes, when committed by those whom he deems to be his "own blood," are overlooked and excused. Is it impossible for him to practise what great teachers have taught and what he professes, at times, to follow—the Fatherhood of God and the brotherhood of man, if not of all sentient beings? With a little more toleration than is usually practised, it will be perceived that whether the worship is made in the form of spirit or matter, whether God is seen in animal or human shapes, or in the forces of nature, or in spirit and light, or in inanimate stones, whether His presence is felt in church, or temple, or mosque, or forest, the goal of all creeds and of all religious temperaments, by whichever path each may proceed, is Godliness, which can only be attained by good-will. To see God one has not to go anywhere, but has only to hold communion with himself — his soul, and if he wishes to see Him outside, he comes across Him in every good book he reads, in every good thought he thinks, in every good man and woman he meets, and in every good beast as well.

"By one Spirit are we all baptized into one body, and have been all made to drink into one Spirit."

PART II

THE STRUGGLE OF LIFE

CHAPTER I

THE STRUGGLE AND ITS NATURE

"If a man strive for mastery, yet is he not crowned, except he strive lawfully." —TIMOTHY.

"Paurusham na parityajyam etám ásritya dhímatá
Paurushhenaiva rúpena niyatir hi niyámiká."
["While ready for every contingency, virile effort is not to be neglected: destiny shapes itself through manliness alone."]
—VASISHTĤA.

THE mystery of existence lies within the shroud which veils from mortals the Unity and Universality of the omnipresent, omnipotent, omniparous, and omnivorous Essence or Ether, from which all spring, in which all have their being, and into which all disappear at their dissolution. To lift that veil is to comprehend that Essence, to feel the Unity in which and by which all forces play, like waves in the ocean, and to attain the state in which contrasts vanish and the mind emerges into perfect serenity.

The struggle of life proceeds from a sense of duality, which is perceived by all created beings, each of which feels its own existence to be separate

from the rest, notes from surrounding events that, although it enters into and makes its exit from the drama of life alone, yet in life it has to move among a multiplicity of entities, and to carry on a struggle the aim of which is to secure the greatest happiness for itself. How this struggle should be carried on so that the happiness once secured may be permanently retained—this is the point towards which all sane and far-seeing effort is directed. That happiness is no happiness which is always in danger of being lost, and which sooner or later palls and is succeeded by misery. That happiness is sweetest which leaves no other happiness to seek—like the water offered by Jesus Christ, of which "whosoever drinketh shall never thirst." If it is admitted that such happiness is worth having, the way to attain it is worthy of diligent and earnest search.

Struggle itself is a happiness when it is properly carried on. Work or labour brings joy when it is not accompanied by worry. Labour is "of love" when it has no personal object to gain, and when it brings joy to others as well as to the worker. All forces in nature are made for work at times, and for rest at other times. The duality makes their existence felt, and themselves useful and happy. So it is with the human system, endowed as it is with all mental and physical attributes. Man cannot live

without work any more than the body can live without food.

> "If all the year were playing holidays,
> To sport would be as tedious as to work."

Hence, minds which have all leisure and play and no work suffer from ennui, and feel existence to be a burden. Besides, without work the faculties remain dormant, and without exercise they decay and die. Their exercise is necessary for the advancement of human happiness, and happiness is the end of existence, since it leads, when permanent, to the taste of that sweetness which conveys a notion of the "blissful seat."

Apart from the ultimate end of human effort, no success can be achieved in any single department of life without earnest and continuous work. Such men prosper as love their work and are not worried by it. Life being based on self, work is felt to be pleasant, or otherwise, according to circumstances and training. It is generally noticeable that if man has to work for himself he labours willingly and with joy, without feeling of worry, until the weak flesh calls for rest; but if he has to work for a fellow-creature, in whom his interest is remote, he probably tries to finish the task as quickly as possible, and to do it as perfunctorily as circumstances will permit. No work is "mortals' chiefest enemy": selfish work is better than none: unselfish work makes man

divine. To know the value of work and its nobility as much training is wanted for the mind as to gain knowledge leading to other bliss. Such knowledge is called sense of duty. It varies with different minds. The differences, however, spring from the degree in which the egoism or selfishness of each creature and the idea of right and wrong based thereon are developed. The standard and the highest sense of duty must be the same for all well-regulated minds. From the simplest knowledge of right and wrong, it has to be nursed and cultivated from infancy. If a mind is receptive and the knowledge is imparted in a suitable manner, the right sense of duty becomes ingrained in the nature and enables it to achieve the best success in the struggle for existence. As has been pointed out in Part I., knowledge should begin as early in life as possible, for even the "muling and puking" infant takes impressions from its environments. Parents, as well as nurses or other guardians, should feel such a sense of their duty and responsibility as not to say or to do in the presence of the infant anything which may interfere with the proper development of that sense in the little stranger. The temptation to play with and caress, and often to spoil by indulgence, is so strong in human nature that unconsciously, or for the sake of momentary joy, the best interests of a life are sacrificed at its commence-

ment. Caress and indulgence are not only wholly unnecessary but positively injurious for the mind. Once the mind has known them, it never feels happy without them, and looks upon associates from whom they cannot be had as unfriendly or hostile. The best way to bring up and train an infant mind to the highest sense of duty, and to fit it for great and responsible positions in life, is to begin in a negative manner, not to interfere with it at all, whether by caress or by remonstrance or scolding or coercion, but to leave it alone as much as possible to develop its own natural instincts, to guard it physically from danger, and morally from evil, without letting it know or feel that it is so cared for, and, as it advances in age, to impart such teaching by precept and example as would fit it for any sort of struggle in life.

With a high sense of duty the struggle of life may be carried on in two ways. The first is to achieve success without injury to others; and the second is to avoid injury as much as possible, but not to mind it when unavoidable. The first is the way of Virtue and Virility; the second is a mixture of Virility and Vacuity. In the highest moral and virtuous state, work is done and duty is discharged, not for the sake of personal gain at the sacrifice of right and equity, not for a display of capacity before fellow-creatures, or for gaining applause, but from a desire to perform duty

according to birth, position, or other circumstance in life, irrespectively of any consideration of gain or loss, of praise or blame. This feeling proceeds from the consciousness either that the approval of one's own conscience is the highest praise, or that the applause of other creatures, who are portions of the same universal self, is only a sort of approval by oneself, or that, if they be regarded as separate entities, human praise or blame is so fleeting and so capricious that to make it the basis of action is to rest on very unstable foundations. Struggle implies conflicting interests or sentiment—antagonistic forces; but when the forces are equally virtuous there is no struggle for mastery. It may be emulation, and both forces may find themselves on the same level. Rightful struggle is that of virtue with vice, of right with wrong, of good with evil, and of unselfishness with pettiness. There can be no struggle between virtues of equal strength. The struggle of forces representing on both sides vice, or wrong, or selfishness, is often met with on this planet, but the end of such struggle, although one may momentarily triumph over the other, is to destroy both effectually. Virtuous struggle, then, should be directed not to take advantage of an antagonist's weakness, but to try to make the antagonist equal to oneself: not to look to accidental circumstances for success

but to be confident of it in one's own strength; not to fight at odds on either side, but to place both on the same terms, and to aim at bringing them to the same level. This is manliness, this is rightful effort, when one gives one's opponent equal terms and fights either to see if there is any difference in their respective strengths or to admit equality. In all departments of life from infancy upwards, it is usual among mortals to encourage superiority of one or more to the rest. This course produces jealousy, with consequent evil; it bases success on wrong foundations, and condemns others to an undesirable state of helplessness and misery. At school or in play, in the work-room or in the fields, in business as in pleasure, the end should be to bracket all in one standard of proficiency, to attain a democracy of intellect in which there would be no rivalry, but fellowship alone.

As to the second of the two ways: so long as the human mind continues in imperfection and evil prevails on the planet, although true virtue will always triumph over all foes, yet in the struggle between mixtures of virtue and vice in imperfect creatures, the strict way of virtue, in the present teaching of the human mind, is difficult of attainment. When one is attacked by a foe or an opponent with the evident intention either of ending existence or of subjugation, the instinct of self-

preservation leads one to adopt whatever means may be available to save oneself from extinction. According to sage advice:—

"All is fair in war."

"Ten to one is no impeach of valour."

"He that stands upon a slippery place
Makes nice of no vile hold to stay him up."

In this imperfect creation, struggle proceeds from discrepancy or incompatibility of temper, because minds with self more developed and assertive than others will not let alone those which are peacefully inclined. Each one tries to beat others down, lawfully if possible, or by any means fair or foul, so long as he can win. In such a struggle there can be no considerations of virtue or right: the only way to carry it on successfully is to give no quarter and never to surrender. It would be well if in human affairs, as among the forces of nature, surrender were unknown and each party to a conflict were to fight to the bitter end. There would be much less misery in the world, if, in all stages and departments of life, weaker forces extinguished themselves by fighting to the last, rather than acknowledge inferiority and continue to live in a state of hatred and suspicion on one side, and of conceit on the other. It is the law of Nature on earth as in water "for the great ones to eat

up the little ones"; but it is neither natural nor human, nor even advantageous to the victor, to keep the little ones alive in order to provide him with enjoyment at the sight of life-long torture. Such procedure makes the victor inhuman, and leaves open the door of revenge to the vanquished whenever opportunity may present itself. Prudence as well as humanity should prompt to one of three courses: extermination, by which the weaker force is extinguished; or separation, so that the combatants or competitors may never meet again in life; or assimilation, by which the two forces are placed on the same level. The first two courses are prompted by worldliness; the last by Virtue. In the first, evil is perpetuated by setting a bad example, which others in their turn may follow; in the second, the opportunity for influencing for good is thrown away; but in the third, the angelic side of human nature is displayed in its full force. As is apparent in all nature, domination of one force and subjection of another are not normal conditions. Occasions indeed arise when one force may triumph or may assert superiority over another, but that condition cannot last long. The triumph, once the rival is overthrown, makes the force complacent and sleepy, thus destroying the qualities which assured its success; and, if the rival regain strength, it is tempted by the very success of the triumphing

force to try to be greater by subjugating it. Thus rivalry, competition, and consequent misery and ills, and continual unrest and exercise of the physical muscles and of the more ignoble passions are perpetuated, with no chance of peace or concord, or of the needed development of the better instincts and characteristics of human nature.

"We through this world's waning night
May, hand in hand, pursue our way;
Shed round us order, love, and light,
And shine unto the perfect day."

CHAPTER II

THE DOCTRINE OF SUPERIORITY AND INFERIORITY

"Those that are strong ought to bear the infirmities of the weak and not to please themselves." —ROMANS.

"Patra pushpa phalámsátmá yathaikah svásthito drumah,
Ananta sarvaŝaktyátmá hyeka eva tathá bibhuh."

["As a tree is composed of leaves, flowers, fruits, etc., so does the indivisible universal being hold within itself endless forms and forces."] —VASISHTĤA.

APART from the evil which it causes and perpetuates, the doctrine of Superiority and Inferiority, or of Domination and Subjection, as understood by the average mind, embraces some fallacies, which cultured minds permit to continue, probably owing to a sense of the hopelessness of convincing ordinary mortals, who are generally swayed by passion, prejudice, and vanity. Such fallacies it is necessary for the sake of human happiness to understand and to destroy. Negligence in the matter, from whatever cause it may spring, helps to continue evil; there should be no lukewarmness in dispelling the illusion. An assertion of superiority or an admission of inferiority can be maintained only on the ground

that the object had a voice in the matter of its own birth. If it had such a voice, the doctrine of transmigration holds good, since the voice can take effect only when it enters a new body according to its acts in the previous existence. If the superior or the inferior state is due to its acts in the preceding life, and is only a reward or a punishment therefor, no one can complain of the anomaly; for, if every creature is admitted to possess freewill and the freedom to do whatever it likes, the consequences of such freedom must also be taken. On any other hypothesis the doctrine of Superiority fails. If it is due to birth under certain conditions or environments, which are usually noticeable by man, the human or any other race on this planet will have no chance of improvement or never run the risk of decay. Great or superior men must then be admitted to have had great or superior ancestors since the commencement of creation, and inferior mortals to have always had inferior forefathers. There will also then be no fear or risk that the progeny of great and superior mortals will be anything but great and superior for all time. If the doctrine is narrowed to a family, the family must always produce equal greatness and superiority among children of the same great parents. Does human experience prove that any race of men has always been great or small, or that sons and

daughters of clever and handsome parents are all equally clever and beautiful? As a matter of fact, each individual and each force comes into being or manifests itself by causes beyond its control: each appears on the planet as a force for the discharge of certain functions for a time, and after a period, whether or not it discharges properly the functions entrusted to it, disappears into eternity.

> "Golden lads and girls all must,
> As chimney-sweepers, come to dust."

Even during life, there are occasions, such as sleep, illness, mental or physical languor, when Nature provides, as it were, the opportunity to perceive the equality of all forces and individuals, and to control the vain delusion of superiority. If inferiority, again, is due to birth or antecedents, it seems unfair to make one suffer therefor.

> "For marks descried in men's nativity
> Are Nature's faults, not their own infamy."

Such a doctrine will thus substantiate predestination, and put a stop to all effort and manliness, since great men without doing or trying to do anything must always remain great, and inferior mortals, for all the effort they may make, cannot get rid of their inferiority. Each force, like every limb and part of the human frame, has a duty assigned to it by Nature. Which is superior

and which is inferior, the forces may by arrangement among themselves regulate if they choose; but, whether such an arrangement be made or not, the polity of Nature encourages no vanity, except to ruin a force when its freedom leads it in wrong directions. In human society there are similar distinctions: master and servant, ruler and ruled, capitalist and labourer. Which is the superior and which is the lower position, human ingenuity has in the course of hundreds or thousands of years not been able to settle. Both are equally necessary for life, and one cannot exist without the other. Both are equal and indispensable forces to carry on social polity. So long as each confines its freedom to the proper discharge of its duty, all goes well, and they live in amity and concord; but, as soon as there arises an assertion of superiority on the one side or a revolt at tyrannous selfishness on the other—when the one side wishes to monopolise all rights and share no responsibilities, and the other is condemned to suffering and despair—then confusion begins, and the struggle of life commences either to end life itself or to see if the human chessboard can be played upon with either the white or the black pieces taken off—like the human body hoping for usefulness with an arm and a leg paralysed or amputated. Domination, then, is not known in Nature. Every entity has to fulfil certain functions, but which function is more

important than others it is not for the function-holders to say or to decide. Each naturally, prompted by self, wishes to assert its own importance, but before assertion it should remember that importance or superiority is always claimed by those whose right thereto is doubtful, and that, if it were not so, no claim is needed for what is naturally conceded. In human affairs, until all minds attain the same stage of culture, importance or authority has to be attached to certain figures. This is, however, merely Teufelsdröckhism; for, without suitable "clothes" to impress the uncultured mind, human society, in its imperfect state, will suffer from anarchy. It is to be noted that the importance is attached not to the wearer but to the clothes: the holder may change clothes with others, or disappear, but certain clothes will always command importance whoever the holder may be, even when it is a mere symbol without any active functions. A dutiful sentient holder well understands his position, and does not make himself ridiculous nor place the clothes in jeopardy by arrogating absurd pretensions, or ignoring the duties to his fellow-creatures which his dress makes it needful for him to discharge. In the present state of the human mind, "superiority" and "inferiority," based on considerations and circumstances which the mind has contrived to

bring about, seem unavoidable. In dealings of everyday life, however, the sense of mutual dependence has to be borne in mind, until mankind can, in the matter of "clothes," be placed on one level, or unless the "superior" and the "inferior" become prepared for civil war, leading to the extinction of either or both.

To take the example of the human body: the head is looked upon as the most honoured part, and the feet as the lowest; but this judgment overlooks the fact that it is impossible for one to get on without the other. Legs or feet amputated, the head with the trunk may, as a fixture, contrive to live and to perform certain of its functions in the region of conception and perception, but its usefulness cannot continue to be the same. Brain decayed or clouded, the legs may move about, but cannot be of any useful service to the body, of which they are a part. The heart, which is the seat of vitality and circulation, sends forth its blood equally to the head and to the feet without making any distinction in quality or in quantity. The functions of the head and the legs, however, are quite distinct and different from each other. The head has a more intellectual part to perform than the leg, and it can on no account (except for a moment in athletic performances, when the body may stand on its head) change even its natural

position with the other; but if, for that reason, it wished to assert its superiority or treated the leg with scant courtesy and consideration, it would soon find its own occupation gone, never to return. The head and the leg, then, like the other parts of the human frame and all forces and entities in Nature, have each to be useful in the part assigned to it, without conceit, without complaint, without fear; and on such conditions alone can the cosmos thrive and prosper.

Superiority and inferiority are thus products of the finite human imagination, contrived as an assertion of self in its momentary prosperity or distinction. The appetites, the passions, the prejudices, the likes and the dislikes, the frailties, and the sympathies and the antipathies are common to all human beings, if not to all creatures, alike. Superiority cannot lie in a man as such; it is in a man only by reason of his divine attributes, and with such possession he is too far above his fellow-creatures to feel honoured by a claim to, or by a concession of, temporal ascendency. Domination and submission are conditions not meant for the cultured man. In human society, indeed, as it is constituted, an assertion of authority is needed to keep it in a comparative state of organisation and perfection; but such authority is required to keep under control the ignorant and the rebellious, and,

if the person vested with authority is far-seeing and cognisant of his position, he will no more claim superiority than does the Sun for being the light of the Universe. Domination and subjection, like any other conditions of life, are permissible and beneficial only when the feeling implied by them is non-existent, and the relationship rests on love. No earthly condition can conduce to the welfare of dual existence, unless it is based on reverence and mutual respect. As soon as one side claims more importance than the other, the normal condition of happy existence vanishes, and struggle for mastery comes into play with varying fortunes, as one side or the other displays superior fighting qualities. In all mundane relationships between man and man, or woman and man, or woman and woman, as the case may be, the struggle, when needful, may be carried on with as much fairness and energy as each party can command; but, as in a truce between opposing forces on the field of battle, fellow-feeling, good-humour, and the amiable characteristics of nature should not be sacrificed, nor should passion be allowed to dominate reason when the truce ends and the battle is renewed.

CHAPTER III

REQUISITES FOR SUCCESS, AND CAUSES OF FAILURE

"God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him." —ACTS.

"Vipadi dhairyam athábhyudaye kshamá
Sadasi vákpaṭuta yudhi vikramah
Yasasi chábhiruchir vyasanam srutau
Prakritisiddham idam hi mahátmanám."
["Coolness in danger, humanity in victory,
In company skill in speech, prowess in battle,
Disposition for renown, devotion to learning,
These are the natural qualifications of the great."]
—RISHI.

"Things done well,
And with a care, exempt themselves from fear."
—SHAKESPEARE.

IN individual struggles of life three things are requisite for success: suitable disposition for the struggle to be entered upon; diligence or assiduity which will recognise no defeat in case of temporary misfortune; and prudence which will avoid rashness, and be free from passion. If these qualities can be displayed without impatience, the weakest worker may achieve success, as is apparent

in the case of plodding minds in all departments of life. To carry on a successful struggle it is needful to remember that the chances given by Nature to all are alike, that it depends only upon the use one makes of one's chances whether one succeeds or fails, and that what one man has done another has equal potentiality to perform. With a buoyant spirit, with malice towards no rival, with consciousness of right according to the lights given by conscience, even undreamt-of fortune may be achieved by the average human mind. Whoever, in the course of a struggle, preserves his equanimity and presence of mind, and does not allow his thoughts to be diverted from duty to desire, ambition, or revenge, may be reckoned among the wisest of mortals. In any struggle, whoever thinks only of being useful to the cause he serves, without consideration of personal gain or loss, and places his life at stake, is among the true nobility of his kind.

For a successful struggle in the battle of life the greatest need is moral armour. That armour can be provided only by proper training in childhood and youth. The object of such training should be to develop the manly instincts and virtues innate in the mind, and to bar the approach of the ignoble passions and feelings. Among the latter the most reprehensible and inimical to success are fear and

despair, envy and suspicion, avarice and lust, greediness and lethargy. Subordinate to these are lassitude, anger, and procrastination. "Fear attends the steps of wrong": in the mind of one rightly trained and ignorant of or consciously avoiding the path of evil, fear cannot have place: punishment in any shape, human or divine, can have no terrors for him, since his action and thought place him above it. To one doing wrong punishment comes in some shape or other: if through adventitious worldly circumstances a man escapes punishment for wrong-doing from his fellow-creatures, he should not flatter himself on escaping it altogether. The Being he carries within himself, and in whom he lives and moves, knows how to punish him. That Being does not adopt the human way of physical coercion or torture: He deprives the culprit of sanity and the reasoning faculty, and thus he punishes himself. No good to anybody, but danger to all, comes from serpents, because creatures which devour their own progeny as serpents do cannot be expected to have any pity or consideration for strangers. The man who by wrong-doing destroys himself here and hereafter cannot be kind and dutiful to his kin.

Allied to the feeling of fear is cowardice. This is one of the most vulgar and ignorant forms of selfishness. How it came into existence is a matter worthy of investigation in ancient thought, but from

observation of the conduct of the infant mind it does not appear to be associated with birth. It must therefore be due to training and environment. It may be described as the feeling which hopes to avoid danger or unpleasantness by running away from it. As in the case of inevitable dissolution, which man tries to retard but can never avoid, the feeling of cowardice should in proper training never find a place in the human mind. The mind has to be taught that it cannot avoid risks or dangers by running away from them; that the best means to avoid them is to fight with them, and either to subdue or to succumb to them. A life lived in fear has to pass every moment through the agony of death without finding "the kind umpire of men's miseries." By suitable training from infancy, by the precept and the example of those from whom the infant mind takes its cue, cowardice may be wholly exterminated from human affairs. It is difficult to say which is the worst form of cowardice—for a soldier to run away from the enemies of his country, and to accept for himself and his kin their lifelong tyranny; for a man in his daily vocation to try to avoid risks which have a tendency often to return; for a teacher or governess or nurse to take advantage of a little mite's helplessness to treat it unkindly; for a ruler to oppress the subjects whose inability to help themselves places them under

his sway; for a muscular and physically strong man to bear down on a weaker man or on a woman, knowing that his victim cannot retort; or for a race of men to impose a tyrannical despotism on another race because the latter has not the capacity to govern itself. All these are forms of cowardice usually met with in life; and man can never advance towards the light of bliss and peace until every creature in the position in which he or she may be placed attempts to suppress the vile teaching which leads him or her to take advantage of the helplessness of a fellow-being.

Despair, like fear, should have no place in the human mind. So long as there is breath in the body, there is life; so long as there is life, there is hope; so long as there is hope, there is need for effort; and effort, rightly directed, is bound to bring success.

Envy and suspicion are ignoble feelings which mar human usefulness and prevent the attainment of unmixed good. The mind by its tradition, training, and association is so constituted that, if it is led towards evil, its progress in that direction is continuous. Since the days of the first parents when the Spirit of Evil succeeded in implanting these feelings in their hearts, man has not, in spite of all teaching and effort the other way, been able to get rid of them. Cultured and saintly minds

keep them under control, and the fact of their doing so proves that such feelings are unnecessary in the struggle of life. Envy can find a place only in minds which are wanting in the capacity for effort to gain desirable things which they find in the possession of others. If they can wake up their manliness—a quality ingrained in every mind but at times dormant—they may by emulation secure the object of desire: but if by envy they succeed in depriving another of his possession, they may have the ignoble satisfaction, when they do not gain it themselves, of doing damage, and when they gain it they have to live in fear lest others deprive them of it. In either case, peace and happiness cannot exist; there can be only a momentary satisfaction with success in doing wrong.

Suspicion is from some inexplicable cause widely prevalent in men, and, except perhaps in a very few, who have obtained an insight into the mystery of existence, it is, as human affairs go, difficult of eradication. This being so, it is necessary to enquire what good or evil suspicion generates in the struggle of life. With egoism rampant, it puts each entity on guard against others, and often saves itself from harm. In the case of a new and strange acquaintance, sentient or insentient, animate or inanimate, human or alimental, suspicion may at times protect one from moral or physical evil. On

the other hand, it may prevent acquaintanceships that might be of great value in life. Criminal law in civilised States lays down the principle that it is better that nine guilty parties should escape than that one innocent man should be convicted. In other States the administration of law assumes every man charged with an offence to be guilty, and deems it safer that nine innocent men should be convicted than that one guilty party should escape. Which of the two antagonistic theories is for the well-being of a State it is for observant minds to say.

A great authority also lays down this injunction:

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

The Aryan custom, handed down from immemorial time, is never to refuse food to a beggar, nor to withhold shelter from a needy guest. It may sometimes happen that the charity is undeserved or encourages laziness, and at others that the hospitality is abused; but it will generally be observed that the disposition of the crooked mind is to remember the abuses and not the deserving cases, and the tendency to generalise against a class from solitary instances is the peculiar trait of a petty mind. As a matter of fact, suspicion is a

characteristic of the mind which is itself least deserving of confidence.

> "All seems infected that th' infected spy,
> As all looks yellow to the jaundic'd eye."

> "He that is giddy thinks the world turns round."

In human communities it will also be noticed that those whose members are the least trustworthy are generally most haunted by suspicion.

Suspicion is manifested in almost every department of life, and it probably does less harm to the object than to the subject. States calling themselves civilised encourage it. At the Customs barriers travellers are asked about dutiable articles, but, instead of taking their word, the officials examine their luggage all the same. The Customs officials may easily spare themselves the trouble either of asking the question or of examining the luggage by accepting the statement made. It is a sign of unreliability in one's own self when one suspects a fellow-creature. The same thing is observed in the constant checking of railway tickets, and for that matter in the issue of tickets at all. So in various other departments of life, man cannot manage anything without thinking his fellow-men to be rogues and scoundrels. There may be a few evil-disposed people who, when caught, ought to meet with stern justice; but to brand a whole

nation or all mankind as unreliable because there are some dishonest minds therein is as much wisdom as to place all men in prison because a few commit crimes. Confidence begets confidence; and the evil-disposed, when they find out that they are not suspected, will, if they have had suitable education, give up their evil ways, and, if they do not, are likely to be controlled by their associates.

Suspicion proceeds from a want of charity. Every creature should, by a magnanimous spirit, be assumed to be good, unless and until he proves himself otherwise. In national questions (which will be treated later on) the principle is recognised with beneficent results, but in social matters, except in theory on rare occasions, the contrary is the rule of action. Suspicion, however, does more harm to the suspecting party than to the suspected. The latter, if he deserves suspicion, will before long be sure to be found out: the fact of his not being watched will make him bold, and lead, sooner or later, to the discovery of his guilt, and he cannot, unless under most exceptional circumstances, evade justice and punishment. In the case of the suspecting party, the effect is disastrous both to his peace of mind and to his special worldly interests. Every fellow-creature he comes across receives a measure of his suspicion: he cannot be free for one moment, awake or asleep, from the fear of being robbed or

murdered, or somehow deceived or injured. It would be rashness, or ignorance of the nature of the mind, to say that such suspicion does him or his suspected fellow-men any good, or brings happiness any nearer to either side. Suspicion, therefore, should be avoided in word, thought, and act as injurious to the abiding interests of individuals or communities. That is the way of Virtue. In worldly usage it may be necessary at times to display a degree of caution, as in the case of anger; but suspicion should not be often indulged in, lest the mind, owing to its peculiar nature, should prove unable to shake off the practice. Even in worldliness, trust in cases deserving of suspicion will do less harm than the absence of confidence in an honest party. All worldly conditions being due to imagination of the mind, losses, if unnoticed, produce no misery, or, if occasioned by one's own act, cause a little temporary annoyance, modified by self-blame; but as soon as the slightest loss is perceived at the hands of a fellow-creature, especially of one who does not command the loser's love or approbation, it rouses feelings of aggression and reprisal. For the purpose of ensuring peace and joy under all such conditions, a great Teacher has laid down the injunction: "Whosoever shall smite thee on thy right cheek, turn to him the other also." Such forgiveness can do the injured

party no harm; and, if the smiter has a conscience, it will prevent his hurting another, while, if he has not, he is sure, sooner or later, to smite one who will give him back with compound interest all the smiting he had ever done. From the worldly and utilitarian point of view, nothing that does oneself more harm than others should be indulged in, and suspicion is a feeling which comes in that category.

Avarice is one of the weaknesses common to the human mind. Money is intended to be the means of gaining desirable ends, but, when the possession of wealth becomes the end, no limit can be placed to its satisfaction. It is laudable as well as desirable to earn money for livelihood, and for the necessaries of life for those who are dependent and cannot earn for themselves; but beyond that stage the acquisition of money does not appear to be beneficial. With the human frailty to worship great wealth, the aim is directed to its possession in order to command that worship. If wealth can be acquired without injury to one's moral nature and without trampling upon the rights of others, the desire may be indulged in; but, except by birth or other accidental causes, it seems impossible to possess great wealth. It is usual to attribute capacity and cleverness to persons who, although born in poverty, succeed

in attaining to wealth and affluence. The fact, however, is not noted that the accession of wealth is due to fortuitous circumstances more than to cleverness. Some capacity is doubtless needed, and when the wealth is lawfully earned, credit should be given for it; but if the capacity is an endowment of nature, it is to nature, more than to the party displaying it, that the credit is due. In the mental and moral sphere it is only by one's own effort that great gains can be acquired; but great wealth and possessions can be had only by a combination of circumstances which it is beyond human power directly to control. A person, therefore, is as much justified in claiming distinction for great wealth as for the possession of handsome physical features, unless these be due to art and personal skill. In certain professions, trades, and businesses, by a combination of skill and luck, fortunes may be amassed; but credit can rightfully be claimed only where intellectual attainments, mental skill and labour, are mainly instrumental in acquiring them. A person may be assigned due admiration for the acquisition of a large fortune by skill, birth, or other circumstances, but various considerations come in to cast doubt on the advantages of such possession.

In the first place, avarice can have full play only if all considerations of humanity are sacrificed.

One can gain any pecuniary advantage only by depriving a fellow-creature thereof: where service or other return is given, it is lawful and irreproachable; otherwise it wears the appearance of deception, and it does not become more excusable because, as in gambling, each party takes risks in the attempt to gain advantage over the other. Where all parties enter into fair competition and open dealing, without any idea of hurting either competitors or customers and clients, the evils are minimised.

Secondly, although avarice, if rightfully indulged in, may cause the acquirer of wealth no great harm, except that it can hardly fail to dull to a certain extent his moral sense and to generate pride, it usually has a bad effect on others. The acquirer seldom has the desire or the opportunity of using his wealth for his own enjoyment or for the benefit of his associates and fellow-men, either because he has no time to think of anything else but the traffic on which his mind is continually concentrated (the mind through habit becoming incapable of taking any other impression than that of avarice and wealth), or because he values its acquisition too much to be disposed to use or to spend it. The use is generally left to others who entertain .a different feeling for that wealth from its acquirer, who lose their heads on getting

possession of it, and who oftener use it for their own ruin than for the benefit of themselves or of their associates.

Thirdly, the acquisition of immense wealth can not be advantageous either to the holder or to the community in which he lives. As regards the holder, the earning entails labour far in excess of the result accruing—labour which, if devoted to mental improvement, would bring adequate reward; the guarding of it causes anxiety disproportionate to the benefits derived; the spending or loss of it produces a feeling of despair akin to the loss of life itself. As regards the community, the hoarding up in one hand of immense wealth, which is a source of power and of mischief, if not rightly used, cannot be for its benefit; like absolute political or social power resting in one person, it gives the holder an exaggerated sense of his own importance, makes the rest too dependent on his arbitrary will, and if he disappear or die without a suitable heir or successor, gives rise to confusion; nay, the sense of loss through want of use, which the community would naturally resent in one whose membership thereof enabled him to earn it, may lead to lawlessness and anarchy. In the interests of a State and for the happiness of mankind, it is not desirable that great wealth should be accumulated in a few hands. It would be much more

advantageous if it were to be evenly divided. How to prevent inordinate hoarding by a few active and energetic minds devoted to Mammon, and how to encourage or help lethargic or unlucky mortals to wake up and rightfully claim a share in life's desirable possessions, are problems in the struggle of life for which the human mind has not hitherto found solutions. Cultured minds discourage usury; high-principled men would on no account lend to, or encourage wastefulness in, young prodigals bent on scattering their ancestral inheritance when they can lay hands upon it; States now claim a percentage of fortunes left to heirs. Eventually, no doubt, the human mind will discover a method whereby to control inordinate avarice without discouraging lawful freedom in the acquisition of worldly possessions.

Lust is an attribute of the mind which, like the other appetites, is common to men and animals. Among animals, it is noticeable that the higher the type the less lustful it is: no wonder, then, that among mankind indulgence in it varies according to the degree of culture which individuals or communities have attained. It should in all teaching be borne in mind that the appetite is given specifically for the continuation of creation, and that indulgence beyond the purpose of securing healthful progeny is destructive of the physical

and moral health both of the parents and of the issue. A certain false modesty, due to tradition, to general incapacity to impart suitable education on the point, and to the publication of pernicious literature, stands in the way of a right understanding of the appetite and of its control. With the improvement and spread of education, doubtless there will be discovered means whereby it may be so regulated by every mind that, like a sword in the hands of a soldier, it may be lawfully used when necessary in the service of its Sovereign, but not to injure its lord nor his friends around him.

In connection with this, and with crime, misery, and other evils of life, the question whether or not publication is conducive to welfare should be taken into consideration. The wide publication of reports of criminal cases and evil acts, although intended to be a deterrent to minds disposed to evil, and operating with deterrent effect on some, may also rouse the natural curiosity latent in other minds, and lead them to seek personal knowledge of what had better remain to them unknown. The average human mind when not well trained by precept and association is weak, and disposed to take hold of evil more quickly than of good. For such weakness "ignorance is bliss," and "it is folly to be wise." In the matter of crime, wickedness, and all other

evils, the human mind may advantageously be kept in ignorance. It was the policy of "the enemy of God and man" to whisper an incentive to forbidden enquiry into the ears of the first parents, and so "to bring death into this world, and all our woe." It should hardly be deemed wisdom in man to convey inquisitiveness into the minds of innocent fellow-creatures until they are placed in a position to know its use and effect. While, therefore, every effort should be made to suppress and stamp out crime and evil in every shape, not with vindictiveness, but by gentle reformatory methods, care should also be taken to discourage its continuance or propagation by publication in the press or by speech. Courts of justice should hear and try such cases with doors closed to the public, and any attempt at publication should be prohibited. With cultured judges and lawyers enjoying the confidence of the community, there can be no fear of a miscarriage of justice. As the law stands, no case can be commented upon until it is decided; when decided, if the decision is wrong, public comment upon it can do no good, while the opposing lawyers may be trusted to take the steps which the law may allow for the vindication of justice; and the publication of harrowing details, or even of anything exciting human curiosity, is as injurious as the sight of a murderer publicly hanged or decapi-

tated. Human society, according to existing notions, or ideas which leading minds succeed in making current, tries methods for the suppression of evil, for the spread of good, and for the observance of secrecy in certain matters. The path which leads to greater good should in all things be chosen by the observation of facts, and by the teachings of experience, and it does not appear that publicity in all matters is helpful for the advancement of human happiness.

Greed and lethargy are more physical than mental conditions, although, of course, no physical action or inaction can take place without the active co-operation of the mind. They are contrasts, yet one helps the other, and each is a sort of reaction from its contrast. Greed can never be beneficial for human beings individually or collectively. In the case of food, it hastens illness and death; in the case of wealth, muscular strength, or other possessions and qualities, if successful it generates vanity and pride, if unsuccessful it produces dulness of the moral instincts, and in both cases it raises a host of rivals and enemies. Greed in the mental and intellectual sphere would perhaps be excusable, and might even be beneficial: it cannot then hurt others, and may on the contrary be of service to them: but it is physically injurious to the subject, and embarrasses his laudable work and ambition.

Too much even of a good thing has been held to be an undesirable possession. Thus even in useful and desirable things greed has to be kept under control: in all cases where its satisfaction clashes with the interests of fellow-creatures, it cannot but be harmful in the long-run to both sides, although momentarily pleasant to one — unless it is self-adjusting, and then it ceases to be greed and becomes an instrument of self-preservation. The human mind and all human institutions, when addicted to one extreme, are swayed by the law of nature to reaction towards the opposite extreme. Hence greed cannot be long indulged in without leading to lethargy. This state is induced by excess of mental or physical work, or by dulness of mind and body produced by defective organisation or association. If a mind is well brought up, and so avoids greed in all things, it cannot fall into lethargy. If food, possessions, work, and rest, were regulated according to the wants of each individual system, lethargy would never find a place in nature.

Lassitude caused by natural weakness, physical or mental, cannot be helped. Even then, as far as the natural powers permit, opportunities should not be neglected to lead the mind towards the light of knowledge.

Procrastination may be set down as never beneficial in the struggle of life. There may be questions

which want consideration, and hesitation as to which course would be the most desirable to adopt; but such hesitation can only arise before a decision is taken. There are emergencies when no time is given for hesitation or consideration, and success, or even life itself, may rest upon promptitude. There are also occasions when

> "Our doubts are traitors,
> And make us lose the good we oft might win
> By fearing to attempt."

When an act has to be performed, mentally or physically, procrastination can do no possible good. Procrastination proceeds from doubt or irresolute purpose, and leads to despair, which is death in the struggle of life. Every effort should therefore be made to keep it at a distance from the mind.

Anger is one of the most potent passions which control the mind and lead it to harm. When it is kept in hand and not allowed free play, it may at times be productive of good. In a world full of evil and selfishness, it is needed for the assertion of right and the suppression of wrong; but, when so required, it ought not to go beyond semblance for its objects. If the subject mind succumbs to its force, it may or may not do harm to the objects or succeed in its purpose, but the mind itself is sure to suffer the greatest injury. Aryan Sages

assign three facile paths through self-destruction to purgatory: avarice, lust, and anger. The first two may conceivably in rightful use be beneficial, and, as has before been observed, may be needed for the struggle of life. Anger, being uncontrollable by reason, is not needed at all, and can only be a source of mischief to subject and object alike.

"Never anger
Made good guard for itself."

CHAPTER IV

SENSE OF DUTY

"They are gentlemen
That neither in their hearts nor outward eyes
Envy the great nor do the low despise."
—SHAKESPEARE.

"Svah káryam adya karttavyam purváhne vá paráhnike
Na hi pratîkshate mrityuh kritam asya na vá kritam."
["Duty which is due to-morrow had better be discharged to-day, in the afternoon if not in the forenoon; death does not wait for the completion of one's work."] —RISHI.

THE passions and appetites of the mind which restrict its usefulness and often lead it astray, and which have all to be kept under control for its good, have been dealt with: the virile qualities which enable it to battle successfully in the struggle of life may now be enumerated. The most important of these is the sense of duty. This appears to be such an elastic quality that every mind interprets it as suits its purpose. It is appealed to for robbing or murdering fellow-men, as well as for gaining personal pecuniary advantage. Its elasticity, however, depends upon the state of culture of the mind

itself. Could any heinous act be committed by man unless his mind led him to think that there was no harm in it, if not actually to look upon it as a matter of duty? So much charity may be allowed to the basest minds as to suppose that they would draw back from wicked acts if they had not the approval of their own conscience, misguided though it be. However much the sense may differ with the degree of culture, the standard of duty must naturally be the same for all minds which are not dominated by the passions or appetites already mentioned. Duty may be classified under four heads: first, duty to self; secondly, duty to relations by blood or to associates; thirdly, duty to the State of which one is a citizen; and, fourthly, duty to fellow-men. Duty, like charity, begins at home. A man that does not know or neglects his duty to himself cannot be expected to discharge his duty to others. In the struggle of life, duty lies in availing oneself of every legitimate means to gain a legitimate end. From different moral standpoints, due to training and association as well as to natural disposition, different opinions may be entertained as to the legitimacy of the means. As a general rule, however, it would be apparent even to minds most blinded by worldliness, that no means can be legitimate which does oneself harm in the long run, or which sets an example, which, when followed by

others, would harm them. Unless the means are scrupulously just and honourable, although they may temporarily succeed in gaining the end, the agent's moral nature suffers, which is directly harmful; other natures catch the contagion, which may on occasion harm the original wrong-doer as well as themselves, and evil is thus continued. Wisdom lies in selecting means which, although perhaps not immediately potent, are likely to prove eventually effective, without involving a permanent loss in the pursuit of a temporary gain. One dying of hunger or thirst would not, even for the sake of life, take food or drink which he knows to be poisonous and likely to cause death.

As regards the end, that must also be legitimate and laudable. The chief aim of average existence is to have sufficient food for the nourishment of physical nature: when this is preserved in good order, all interests temporal and spiritual are supposed to be guarded. There are minor wants, such as clothing, housing, and leisure, which up to a certain point are necessities, but pushed beyond it become luxuries. The difficulty of fixing a limit between necessity and luxury or delights is very great. Unless, however, some limit be set, luxuries are apt to become necessities, wants tend to increase, struggle becomes keener, and life is centred in efforts to satisfy physical wants. The satisfaction of actual

physical necessities is for the purpose of enabling the mind to do its work. The aim of the worldly mind is

> "To nurse the life
> With honour, wealth, and ease in waning age";

but, even if that end alone were laudable, there is in its path "such thwarting strife" that all life's efforts are too often wasted without gaining any of the three. Would those efforts not be better employed to gain mental wealth, which may be achieved without depriving any one of anything, without dependence upon anybody for its protection, and without fear of being robbed?

For one who has rightly discharged his duty to self in the cultivation of the mind, duty to parents, wife or husband, children or other relations by blood or by association, cannot be onerous to perform. In these cases, as in the case of self, the physical wants have first to be met, in order that the mind may be free for suitable development. The aim, however, should be not to amass for them material wealth, as such wealth generally makes people lazy and useless in life, and interferes with mental welfare, but to help them to gain such mental and intellectual culture as may not stand in the way of other enjoyment when available, and as may at the same time assure that peace and joy which can never be in danger of being lost or taken away.

CHAPTER V

DUTY TO THE STATE

"As I have made ye one, lords, one remain,
So I grow stronger you more honour gain."
—SHAKESPEARE (*King Henry VIII.*).

"Na dainyam na palayanam."
["No surrender and no retreat."]
—YOGI.

IT would be difficult to say whether one's duty to the State or country wherein one is born or under whose shelter one lives should or should not be placed higher than the duty to oneself. The State being composed of many units of the embodiment of self, it is doubtless necessary for the units to know their duty to themselves before they can be useful members or worthy citizens of the State. It may, however, sometimes happen that personal interests of self have to be sacrificed for the welfare of the State, and guidance and knowledge become necessary in order to recognise the higher duty when the two interests clash. A modern State conveys an idea of what the human mind is capable of doing and achieving when it concentrates its efforts in one

direction. The spiritual brotherhood, which great teachers of religion have promulgated, has been unsuccessful in convincing the mind, and developing its just effects, because mind and matter are so closely allied, and the action of matter is to the mass so much more manifest than that of mind that a fraternity based on a combination in which matter predominates and by which its interests are guarded has caught the popular imagination more efficiently than its spiritual progenitor. To the thoughtful mind it may seem that, as matter is by the law of nature bound to decay and to perish, it is a pity that the energy displayed and the faculty utilised in material combination cannot be diverted to the mental channel; but it is better for the mind to find and be convinced of the utility of combination for material interests than to have no faculty of combination at all, as after its experience in the material sphere the faculty may gradually develop to embrace the moral sphere.

The political combination known by the name of Nation is a wonderful product of the human mind in the material sphere. It is a development of the idea of general brotherhood restricted to a certain locality under certain conditions. In it there is no necessary unity of blood, for blood is bound to get mixed unless kept pure by such hard-and-fast rules as regulate society in some ancient surviving races;

there is no necessary unity of religion, though at one stage of development it was sought by persecution to attain this, and the attempt failed on account of its excesses. It is a community of human elements bound together by sentiment, by self-interest, and by certain ideas of life which may be dominant for the time. In it is perceived the sublime ideal of each individual entity subordinating its antagonistic personal interests to those of the whole body; in it may be noted the absence of that eating canker of suspicion which degrades life and destroys its happiness by dwelling in dealings between man and man; and in it is observed the potentiality which a combination of forces gives in nature. In earlier ages a nation meant a small and select class of dominant personalities or families, which, although they often fought and sometimes all but exterminated each other, yet managed, when composed of able and cultured men, to make their State prominent and influential. They always had at their back the support of the mass of the people, who as slaves, plebeians, helots, retainers, or yeomen, felt it an honour to do their bidding, and whose limited interests their lords in turn felt it their duty to guard. This mutual dependence, when based on respect, sacrifice, and self-control, attained the objects aimed at, and maintained the combination in efficiency. When self-control became weak and

either side became self-assertive, the antagonism invited disaster and ruin. Even at the present day, with the idea of national life much more developed under the inspiring force of a feeling of brotherhood generated by reforming systems of religion, that State or nation alone can be great or prosperous in which all classes and individual forces have a sense of mutual dependence and mutual respect, and exercise self-control whenever interests appear to clash.

Every community of men must have some authoritative government until the immutable laws on which human welfare depends are universally recognised and intuitively obeyed by each entity. It may be authority imposed by one race on another, by one tribe on another, by one class on others, by one family on the rest, or by one masterful mind over all others. Where the dominating authority remembers its position and recognises its duties. where it is not led into crooked ways for the sake of ephemeral gain, where it keeps in view the destructible nature of all earthly forces, and where it is far-seeing enough to utilise its opportunity of advancing the cause of happiness for generations yet unborn—the State which can count upon such service needs never be in danger of decay or death.

The idea of a State has always existed from the dawn of civilisation to enforce law and order. It

was put into practical operation by a group of cultured and dominant minds who, when the vast mass were not capable enough to know what was good for them, proceeded to regulate society, to provide measures of defence and offence, and generally to make the principles they represented the guide to the conduct of their fellow-citizens. In a prosperous or exemplary State, the few dominant minds who rule are the best men available for the purpose—men who never allow personal ends to prevail over national interests, who discharge their duties to the best of their power according to the lights with which they have been endowed, and who devote their thoughts and energies to make the State which they serve and of which they are practically the masters the greatest and happiest of the time. The greatness of a State depends upon the nature and quality of the men who happen by birth or other circumstances to be the dominant factors therein. It makes no difference to the welfare of the State whether or not the dominant minds who rule it owe their position to birth, approval, appointment, or election. The sense of duty would be the same in all cultured or high-bred minds in whatever position they might be placed and howsoever occupied. Should a State happen to have at the top men who are wanting in the sense of duty or in the capacity to discharge

it, these may, if others of a superior type are available, be changed by a peaceful or a violent revolution, according as the State is democratic or oligarchic; and when no better type is available the State goes to decay and ruin, to give place to other States, where better men are available, which then come to the front. The greatness and usefulness of a State thus depends wholly upon the few men who actually rule it. At the present day, in a few States partially democratic, the rulers who guide their policy are practically chosen by the people, and at intervals are removable by a popular vote, although the main body of governors are always a permanent factor; in others which are more democratic, the main body composing the public service, as well as those at the top who guide policy, are subject to change in consequence of an adverse vote; while in a third class, although there may be in one type a popular vote and in another a pure autocracy, the destinies of the State are practically in the hands of a crowned head or his advisers, who are removable only by a military revolution, usually caused by foreign disaster. Whatever the type of government in a State, its happiness, security, and progress will always depend upon a few men, who, if they are better and more capable than the leaders in other States, will keep their own State in the

most prominent position for good. Why a State does not always continue its supply of able and clever men, when the circumstances are supposed to be favourable for their production, is a mystery of life. Or it may be that there are in every State clever as well as good men always available, and that the atmosphere prevailing at any given time either brings such men to the fore or keeps them behind. Whatever be the reason for the alternating abundance and paucity of able prominent men in a State, it is the duty of every member or citizen thereof to do his best by word, deed, and thought, to keep it in the highest possible state of efficiency, by helping to secure for its service the best men available. Nationally as well as individually, negligence or supineness in the discharge of duty means defeat and disaster in the race of life; and, when this supineness cannot be got over, that can only be a sign that nature is exhausted, and that the nation after a period of activity wants rest for a season — it may be scores of years or it may be centuries—during which other nations may come to the front and endeavour to mould in improved forms human institutions.

In the discharge of individual duty to a State, as in the discharge of duty to self or fellow-creatures, one must be guided by the same lofty principles of life. National duty may be divided into three

categories: first, the duty of the ruler to the ruled; second, the duty of the ruled to the ruler; and third, the duty of both to the State. The highest and best type of ruler is one who forgets self in the discharge of his office, who is never influenced by personal motives in his acts, whose solicitude for the welfare of the lowliest is as great as, if not greater than, for that of the most prominent, who feels that in the happiness of all its citizens alike lies the unity and safety of the State, who lends not his ear to passing prejudice or thoughtless clamour, who appreciates the strength of the seed of evil which Satanic minds are always apt to sow in the name of patriotism in order to curry popular favour, and knows how to resist or to blight it, and who recognises that the more helpless and weaker portion or class of subjects need greater care and attention than those who can help themselves, or can make their voice heard and prevail. It is generally observable that in thriving or prosperous States the rulers who come to the front to guide their destinies by the choice either of their Sovereign or of the people are generally of the highest and best type—men who cherish no likes and dislikes, who do not abuse greatness by divorcing "remorse from power," who are apt to admit and correct mistakes made by erring nature and not to hide or excuse them,

and whose policy guided by conscience is successfully directed towards making their Sovereign, as representing the unity of the State, greater and stronger. The best type of ruler who enjoys the confidence alike of his Sovereign and of his subjects commands obedience with reverence and not with fear. No nobler monument can be raised to the honour of a ruler than the equestrian statue of Bernadotte, Charles XIV., John, the first King of Norway and Sweden, which stands on an eminence in front of the Royal Palace at the end of the principal street of Christiania—Carl Johan Gade—with the simple inscription full of deep significance to mankind—

"Folkets Kjoerlighed Min Belonning."
["The people's love is my reward."]

The duty of a subject is to obey cheerfully the laws and orders passed by his ruler, feeling either that they are for his benefit, or that disobedience and resistance can only weaken the State, whose welfare is necessary for the benefit of all. If a subject feels aggrieved by a law or order, it is his duty not to nurse the grievance (for that would cause discontent and weaken the State), but to represent it to the proper quarter, and he may be sure that if the State is under capable rulers his grievance will be attended to and remedied, if possible,

consistently with the well-being of all. He should not be so anxious to *display* respect and obedience to authority as to *feel* them, knowing the sage dictum:

"Supple knees feed arrogance,"

nor to encourage conceit. He has to remember that to make his nation great and respected he has not only for himself to curb "the raging appetites which are most disobedient and refractory," but also not to give any occasion to his rulers to develop either the appetites or conceit.

The duty of the ruled to the State of which he is a citizen, and the duty of the ruler, who is its servant as well as citizen, are of the most momentous nature. All the desirable things of life, such as law, order, happiness, culture, and progress, individual and national, depend upon a right appreciation of these forms of duty. In nature, as constituted, a single individual is powerless to do anything. His capacity for good depends upon the support he receives from others, and upon the nature of the combination he can bring about. In ancient times one dominant mind with more courage, tact, and resource than its fellows, often got together a group of congenial souls and established dynastic rule, which lasted for various periods according to the ruling qualities of successors or of rival forces.

To this small dominant group power, privilege, and culture were confined, and the mass had to be satisfied with obeying their orders, fighting their battles, and receiving such rewards as it pleased them to grant. In more recent times, with the propagation of a humane religion, and with a part of the privileged group taking the side of the people in order to curb Royal power, revolutions were ushered in, and rights and liberties secured for the people. While some States still retain the ancient form of autocracy or oligarchy, others have introduced various forms of popular representation. No cause suffers or runs the risk of defeat which is not undermined by the weakness of its advocates, or by disunion, or by treachery. When there is weak advocacy, it is beyond human control, since the requisite moral capacity and ability are not for man to command or to achieve. The other two disintegrating forces, however, are brought about by selfishness or want of self-control in one or more of an influential group. If such selfishness cannot at its first symptom be suppressed, it is, like other evil, apt to spread and finally to destroy the system in which it prevails.

A State, then, or, in its modern name, a nation, implies a combination of individual forces bound by ties of sentiment and interest for the promotion of the common good. Like a partnership in business

it is beneficial and brings prosperity so long as there are capable men in it and all act together. There may be three kinds of political institutions: the first is purely autocratic, which is the earliest conception of the human mind; the second is widely democratic, which is the latest ideal; and the third is a mixture of autocracy with a form of popular representation. Whatever the form which institutions may take to suit time, place, and circumstances, they can contribute to greater happiness if the holder of power does not abuse it but knows the virtue of self-control. So long as education is not widely spread in a community, autocracy or oligarchy composed of the most cultured and honourable men seems best suited to the circumstances. If, however, men who are not of the highest culture and honour, or who are apt to be led by prejudice and impulse, or whose ambition is to secure momentary popularity and favour at the sacrifice of eternal principles or of lasting interests, come to the helm of affairs and control the policy of the State, its welfare must be in serious peril. In every State, however backward, there must be at least a few men who are of high principles, culture, and honour. If these men keep themselves in the background, not caring for personal reasons to come forward and offer their services to the State, it fares ill. The danger of an autocracy or oligarchic

despotism is that, if it is unsympathetic or antipathetic, or makes its will the law and the scope of justice, it cannot count on the affectionate or willing allegiance and support of its subjects; a mutual suspicion is generated, leading to secrecy, repression, and terrorism on one side, and on the other side there arises a feeling of hatred and fear, instead of reverence; wrong-doing by officials is concealed lest publicity should injure prestige, and gangrene is thus nursed instead of being eradicated; the antagonism of interests divides the two classes of the rulers and the ruled more and more, until the fabric of government and its character and tone are undermined, and the people, exasperated and made effeminate by tyrannical rule, look out for a foreign saviour to liberate them from the yoke, or else, if they still have any manliness left in them, try to subvert the government by secret methods or open revolution. A democracy is consistent only with a very advanced state of Society wherein high culture and sense of duty are widespread, where each citizen feels his responsibility more acutely than the importance of his rights, and where personal and local interests are merged in the welfare of the general body; in short, where the greater portion is imbued with the spirit of self-control. The danger to a democracy lies in self-assertion, in ignoring law and order, in the likelihood of being swayed by passion and

momentary impulse, and in the disposition to belittle authority because it is chosen by the people.

Democracy without a high sense of duty and culture is like children playing with fire, or madmen let loose in the streets. It is difficult enough, owing to the strength of egoism in human nature, to find even among cultured men the sense of duty which subordinates all personal considerations to the welfare of the State, and which does not shrink from personal sacrifice for the sake of the general good. There may exist among the uncultured mass individuals who by a combination of natural gifts, training, and circumstances, command the highest qualities of statesmanship, and who ought to have a chance of moulding the destinies of their State; but it must as a rule be impossible to find such qualities in men whose sole idea in life is the satisfaction of the demands for daily bread or of the passion of money-getting, and whose training, through want of association with the greatest minds past and present, unfits them to take a more comprehensive view of life than the attainment of personal joys.

The idea of freedom is as yet very imperfectly understood by man. No one who ever depends for anything upon any fellow-creature can comprehend it. Man no more takes from others his happiness or misery than they depend upon him for theirs.

Whenever the idea of dependence comes in, worldliness prevails, and worldly happiness can rest only on fair exchange. Lasting happiness or misery proceeds from one's own self, and real freedom comes when all sense of dependence upon others vanishes.

The most desirable possession in both autocracy and democracy is capable leadership. When this is available, an autocracy is as beneficial as a democracy ever can be, while a democracy with a popular and trusted leader becomes practically an autocracy; if the democratic leader, however, has not high principles and strength of will to lead the people for good, but is swayed by vanity and ambition, the State suffers as much and runs as great a risk as in an unsympathetic oligarchic despotism although in somewhat different ways. Great leaders of men are not plentiful as autumn leaves; if they were, there would probably be such rivalry among them that the people would not know whom to recognise as the leader. In fact, one great cause of decay of States arises when "envy breeds unkind division" among men qualified to lead.

When a leader is found or chosen, so long as he remains leader the people should have the constancy to follow his leadership wherever he may lead. A combination of forces can be effective only where mutual reliance and observance of duty on both sides are adhered to, and where the followers find

as much pleasure in following their leader as the latter feels pride in leading them whether to victory or to death. In all human struggles it should be recognised that there is no other course than the two named. Surrender, alike in name and in fact, should be obliterated from the human mind. It is injurious to both the victor and the vanquished, and is unknown in nature. There are some forms of surrender which practically end in death, but the process is so long and so full of misery to the weaker party and so demoralising to the stronger that it were more beneficial for both and more humane to hasten the end. In the struggle between good and evil no quarter can be given; for, if the slightest evil is left unextinguished, it poisons in time the whole system. "A little leaven leaveneth the whole lump."

In the case of a homogeneous country or State either autocracy or democracy may equally serve the cause of human happiness. Mankind is still too backward in culture for pure democracy to be adopted with success. In those countries where it has been tried for a lengthened period it can scarcely be admitted to have answered its purpose; in some cases even an individual invested for a term of years with very wide, if not practically autocratic, powers has been found indispensable. The best thing, then, in the present state of human progress appears to be the adoption of the third course, namely, a

mixture of autocracy with popular representation. Some form of popular representation even in pure autocracies is beneficial for the State in order to enable the government to feel the popular pulse, to keep itself in touch with popular aims and aspirations, and to let the people feel a community of interests with the ruling body. There need be no misunderstanding if there be no recourse to secrecy on either side; and, in case of occasional friction or antagonism of aims, mutual concessions would always produce an agreement and contribute to the strength of the State.

Like the physical garb of the mind, when a State becomes strong and can assert itself, it generally comes into collision with other States in its struggle of life. Often the struggle is needed for the very existence of the State; at other times, it is compelled by circumstances beyond the control of the State; sometimes it is caused by the State's pushfulness, or desire to interfere in the affairs of other States. In the first case, the struggle must be carried on with all the resources at command, and under the banner of "no surrender," since surrender implies virtual death. In the second case, if the struggle is forced on the State, it must be fought till the aggressor is deprived of the power of forcing it on again. In the third case, a struggle is justifiable only where, firstly, the interests of the State may be

menaced if matters were allowed to drift, or secondly, where there is an imperious call upon the State to extend the blessings of good government to fellow-creatures.

In both these cases, however, there are subtle perils. Unless the highest principles of morality, equity, and right be consistently followed, unless selfish gain or benefit of a class at the expense of the rest be rigidly discarded, and unless the aim be to bring those fellow-creatures by equal laws, education, and justice up to the level of its own subjects, the interference should be limited to the shortest possible time. Conquests are justifiable and beneficial only when there is, as in the intercourse between man and man, a mutual interchange of desirable things. It is not in human nature, except in the rare cases of singularly charitable dispositions, to give anything for nothing. Opinions may differ as to whether the exchange is fair, and both parties may try to drive a hard bargain. When they are on an equal footing, the bargain, however it may be closed, must be taken to be beneficial for both. When, however, one party is at the mercy of the other, and the latter attempts to gain all of what may be deemed to its own advantage and to give in return as little as possible, the exchange degenerates into unfairness, if not robbery, and cannot be to the permanent benefit of even the

stronger side. A struggle in which one party is extinguished and ceases to influence the victor by its presence may do no harm, but when two unequal forces stand side by side, unless the two can be assimilated, the stronger force cannot help being unfavourably influenced by its weaker neighbour. If such contact develops conceit on one side and leads to the imposition of unfair burdens or conditions on the other, the benefit arising therefrom to the stronger is but temporary; for the stronger, apart from its own moral degeneracy, sets a bad example which, as human strength is not created to be always uniform, leads other forces sooner or later to try to subjugate and punish it. Thus in human affairs evil is perpetuated, and no earnest and far-seeing attempt is made to bring all mankind without distinction of class, age, sex, religion, or country to the same level—the only condition that will overthrow the domination of Satan, and lead to the attainment of lasting good.

In life's struggle, wars and conquests are bound to continue so long as all mankind and all States are not equalised in moral strength, and so long as physical domination is sought by a stronger State; and, when annexations and extensions of frontier follow, there cannot be peace and happiness and a possibility of permanence of the fruits of conquest and annexation unless all feelings of domination and

subjection be discarded, unless assimilation by equal laws and institutions take place, and unless a humane administration relieve anxiety in peace and add strength in times of danger. The tendency of politics is towards the formation of great and powerful States, which by their virile assiduity are destined to swallow up weakly neighbours, and in which the several parts will enjoy local autonomy and freedom, but in national matters must be subject to the guidance of the central authority. That State will in future dominate mankind which extends to all its subjects without distinction of class or creed, sex or complexion, birth or breeding, the principles that the latest reforming religions—Buddhism, Christianity, and Islam—have applied in the social sphere: political brotherhood, and equality before the law. In all other cases, though there may be temporary glory from conquests and ephemeral joys from the propagation of evil, yet the feeling of insecurity will be ever present, and Nemesis will assuredly come in the shape foreseen by an Aryan Sage: "The evil doer whom God wishes to punish may not suffer whips and prison, but his reasoning faculty is withdrawn, and so he punishes himself."

Empires, like individuals, through overweening conceit and the abnormal development of self, decay and perish, as "pride out of daily fortune ever taints the happy man." If rulers of empires, like

individuals, could always possess the virtue of self-restraint, and display the consideration and sympathy on which their founders base their claim to human government, no empire or kingdom need ever run the risk of dissolution. With its unlimited potentiality the human mind is apt to be carried to extremes in the path which it finds momentarily pleasant, and does not stop to enquire whether it is advancing to good or evil: having proceeded some distance it is prevented by its self-love or *amour propre* from retracing the steps: the advisers and influences for persistence in its course are found to be numerous; and so, by the law of nature, unless self is controlled, evolution leads not to progress and more abiding happiness, but to disaster and ruin. How moral dominion and supremacy may be made lasting, if not eternal, is well exemplified in the Ancient Roman Empire of the Cæsars, "of whom death makes no conquest." The material part of empire, according to the law of nature, vanished when it became senile and weaker than other forces, but the moral dominion which by its culture, laws, and institutions Rome extended to its conquered subjects lives to this day in the dominant States of the time, and is likely to continue in their successors to worldly power and greatness. This proves how the moral or spiritual part of existence may be made immortal

if only those individual forces which happen to possess for a time the power to mould human destiny had the faculty to perceive the universal and eternal Self of which they form a part, and of whose potentialities they are momentary manifestations, and if, instead of diverting their efforts to secure the evanescent joys of personal domination, which can at best last for a few human years, they aimed through self-control at the enlightenment of all their kind. Wisdom and foresight lie in perceiving that if evil is not wholly uprooted it is sure, though possibly kept under subjection for a time, sooner or later to find an opportunity to subvert the supremacy of its subjugator.

Two other instances of a different kind of spiritual strength may be noticed in the Hebrew of Israel and in the Aryan of Aryanland, now called by foreigners India. Both the Hebrew and the Aryan have through natural causes extending over centuries lost their material greatness, and are reduced to grievous straits. The Hebrew has not a spot on earth which he may proudly call his "home," and in whose welfare and greatness he can feel a filial interest; but by his capacity in business and thrift he has managed to impose the rule of his golden thumb on the descendants of his former persecutors in every land. As for the Aryan, although the "home" exists in name,

it has for several centuries been so much the playground of non-Aryan invaders and conquerors —attracted thereto by the chivalrous spirit, the amiable good-nature, the fraternal consideration for the feelings of fellow-creatures, and the high-souled philosophy, of which it is the cradle—that its only efficacy now unhappily lies in the fact that whoever comes in close contact with it loses his virility. For it places before the mental vision of the new-comer to its sacred soil, not the ban of physical exclusion which some recently growing States have proclaimed against "aliens" (contact with whom they cannot possibly avoid so long as they exist on earth, and whom they will admit, perhaps, in course of nature only as invaders and conquerors), but the eternal and ineludible edict: "My soil is open to all who enter here whether as friend or foe, but leave ye your manliness, which long and close association therewith has never yet left intact." In spite of this physical degeneracy of both the Aryan and the Hebrew, the spiritual strength which they have displayed through centuries of political vicissitude in resistance to foreign interference with their ancient social and religious systems, which no amount of persecution, tyranny, or persuasion has been able to subdue, is unique in the history of man in any age or clime. Degenerate descendants as they are

of great forefathers whose blood although in a microscopic dose still flows in their veins, they have been able to retain the spirit of their ancient culture along with the purity of their blood, while other races were being formed on a mixture of blood and a change of religion, neither blood nor religion having any claim to be regarded as a basis of nationality in modern States. In the struggle of life, however, spiritual strength alone does not succeed; in order to prove effective, it has to be allied to the faculty of combination for the purpose of securing a free and worthy life; and of this an ancient race on their own continent and other races abroad are setting them an example, such alliance alone being capable of again making them living forces for combating evil and for advancing human happiness. Others can only indicate the way—can do nothing else to help them; and, even if they could—

> "Men, like butterflies,
> Show not their mealy wings but to the summer."

Nothing, therefore, can be achieved individually or nationally, except by self-control, and by one's own earnest concentrated effort along the right lines. The fact, however, that ancient races still retain some of their old spiritual germs proves the power of the human mind even when its physical

garb is worn out and decayed. This power is also exemplified in the Christian martyrs, who in the torture inflicted by their persecutors and tyrants sealed by their blood the doom of the persecuting force, and made their own cause triumphant in the world.

In communities as well as among individuals all human relationship is based on the principle of exchange. Those who are by nature or through lethargy unable to manage their own affairs are accommodated by themselves or by Providence with others who can manage them better. Nations or races get a few families or individuals to rule their destinies. Rich men get managers to look after their affairs. Well-to-do householders get sweepers and servants to keep their houses clean and tidy, and cooks to provide them with food. Professors and teachers communicate knowledge to pupils in return for fees, or for physical or moral service. In all the innumerable departments of life no commodity can be had for nothing, except as charity or donation, which self-respecting people (except in distress) would scorn to accept. All exchange, however, is regulated by comparative cost and what economists call barter of superfluities. One individual or community gives away to another what he or it can spare in return for commodities which the latter can supply and of

which the former is in need. Such barter depends upon the law of supply and demand, and, as human wants increase by the raising of the material standard of life, the commodities are bound to be produced and supplied by those who wish to get other articles in return. Where, however, bargains which are deemed fair on both sides cannot be struck and any commodity is forced upon an unwilling customer or forcibly taken from its owner, the process becomes tyranny or robbery. This course may be beneficial for one party for a time, but its success cannot be of long duration, sealing as it does the doom of the victim, or bringing a fatal accession of arrogance to the tyrant or robber. Arrogance or haughtiness is developed where favours are not expected. Those minds which seek favours are apt to be too meek, and others which grant them are disposed to be too haughty, for the due equilibrium of their respective conditions. On the receiving side the favour after a time is gradually forgotten, and, if anything in the nature of disfavour is met with, is positively ignored. On the granting side an expectation of gratitude always remains, however self-interested may be the reasons which led to the grant, and, if not fulfilled in the way looked for, produces antipathy and ill-will.

In the sphere of moral, mental, and intellectual

culture, although a return for educational services is looked for in the shape of fees to supply animal wants of which the giver is in need, no bargain, tyranny, or robbery is possible. Even if nothing is received in exchange, the sense of having done one's duty and tried to advance human happiness is sufficient reward for the cultured mind. In the material sphere such generosity cannot be looked for, but the happy medium may be attained in which both parties to a transaction are conscious of mutual dependence, of the essential nature of their relationship, and of the duty not only to themselves and to each other but to others as well who may be led by their example, which should be strictly regulated with a view to guard from injury the everlasting self of which they are passing atoms. All relationships, political, commercial, educational, social, and moral are elevating for the mind when the dominant factor is led by a high sense of duty, and when the dormant side feels confidence and pride in the integrity and capacity of the other.

Intellectual sympathies and economic interests are the most potent factors in uniting individuals and communities, and the aim of all true statesmanship is to secure them. Intellectual and economic victories have also lasting results, while military conquests and physical dominion are by the law of nature ephemeral, since when they degrade the

conquered the conqueror is gradually dragged down, and when they raise the two to the same level the feeling of dominion and subjection ceases.

Autocracy or oligarchic absolutism without benevolence and beneficence, and democracy without culture, may be placed on a par for mischief. Governments are made for the people, and not the people for their rulers. If governors forget their responsible position and use it for personal gain or pleasure, they hasten the ruin of the State of which they are the temporary custodians. The possession of an ill-gotten or misused gain is always attended by the fear of losing it, and the enjoyment arising from success achieved by force or fraud generates "pride which eats up itself." Those who are ousted from their rightful heritage may not wake from slumber, may not observe the surrounding facts and forces, but light and knowledge must sooner or later come to them or their descendants. If awake, but momentarily impotent by reason of adverse circumstances, their wisest course is to "mark time," and to prepare for a simultaneous and resolute advance whenever Providence gives the opportunity, remembering the sage advice:

> "The fated sky
> Gives all free scope, only doth backward pull
> Their slow designs when they themselves are dull."

With the usual observable characteristics of the

mass of human minds oligarchic absolutism would appear to be less mischievous than uncultured democracy. If it is possible, it must take centuries for a majority or a large part of any nation to attain the culture by which they can perceive their own lasting interests and those of their descendants. It seems easier for a few to gain high culture, as has always been the case in the history of man in every age and clime. If the few who by birth, culture, and position are enabled to influence for good or evil the destinies of their fellow-men and of the State of which they form a part, could always display the high qualities which some of their number exercise for the general good in the most thriving period of the State, the fortunes of that State would never droop or be in danger. Their paramount duty is to exercise self-control, to remember their "glassy essence," and to make the administration of the authority placed in their hands humane as well as strict. They should be free from favouritism and cliquism; in the discharge of their public duties, they should forget that they have any other relations, whether by blood or by association, than those whose welfare is committed to their charge. Like Brutus, they should not hesitate to condemn their nearest and dearest friends when they see that such stern justice is needed for the public good. Like actors in a drama, they may indulge

in the weaknesses and temporary personal joys of life behind the scenes, but in the face of the public they have to play their assigned parts seriously and effectively in order to make the drama a success. Sympathies and antipathies they should have none—except sympathy for and readiness to help every honest effort, and antipathy to the evil-doer and criminal. They should never fail to impress upon every mind which is subject to their influence that any wrong deed, word, or thought is as much injurious to itself as to the community generally, and that the general good can be permanently assured only if impulses and hasty temper are controlled. They have to remember that mortals are frail, and that, if they were not frail, no ruler would be wanted for them. The distinction of a ruler, then, is either the absence of or a mastery over the frailties to which his fellowmen are subject. If a ruler cannot control within himself the few passions and prejudices which dominate lesser men, he cannot effectively rule numerous beings who are strangers to himself, whose motives and aspirations it is difficult for him to comprehend, and whose training and ideas of duty are different from his. Individually, nationally, and racially, success in ruling in the physical, moral, or intellectual sphere is achieved in proportion to the capacity of individuals to

govern themselves. At the present day in the Far East an ancient race, which was a generation since ignored as "barbarous," has in the course of a few years come to the front as one of the great Powers of the world, and seems destined to cause a revival of the Continent which was the source of light in departed ages, but which owing to its long slumber has been for some centuries the hunting-ground of adventurous spirits from all parts of the globe. No extraordinary military successes, such as have made other nations great, have caused its greatness. It has become great because, in addition to the faculty of combination, it surpasses other dominant races of the time, as any observant mind travelling in the country may readily remark, in the virtue of self-control, which, if not lost in the contact with more material nations, will make it predominant in the world.

In human affairs it has been a common tradition to attach value to birth, and to think that a ruler is born with the faculties necessary for government. If it were so, no one can be a ruler whose ancestors from time immemorial have not been in that position, and the son and other descendants of a good ruler must always be equally successful. The capacity to rule is no more due to birth than is capacity in other intellectual, or even in many physical, spheres of operation. Were it inherited

one need not receive any training for it, but should develop into a good ruler even if one were shut up in a prison from birth. Birth is deemed to be of importance because it is supposed to assure the associations and training indispensable for due development of the governing capacity. In democratic States birth is supposed to be ignored, and those who aspire to be rulers have to pass intellectual tests, although in popular elections the favour of a democracy seems to be more readily given to birth or wealth than to intellect; but tests no more than birth can give one the faculty to rule over fellow-men unless one is gifted by nature and prepared by training. A combination of forces in an individual as in a nation confers certain qualities. How the combination comes about, and why it decays and dissolves, it is beyond human power to fathom or control. Man, however, has to observe the tendency of forces, and to exert himself to gain the combination which he finds necessary for his happiness; and exertion in the right track seems generally to be crowned with success. The duty of rulers to the State, then, is to preserve order within, and to ward off danger from without, to deal justice impartially, to pass laws beneficial for all, to provide healthy moral and physical surroundings, to encourage intellectual advancement, and generally to strengthen the State by securing the

happiness and contentment of all their subjects without distinction of class, creed, birth, or race, knowing that anything which causes discontent undermines and weakens the system. The duty of the ruled is to obey the laws under which they live and thrive, and "to submit to the authorities that are above him." That State is the strongest and happiest where both the rulers and the ruled are dutiful and devoted to each other, where they may change places at intervals (some of the ruled becoming rulers and *vice versâ*), where there is no sense of injustice or conflicting interests, and where a grievance has only to be indicated or expressed in order to be remedied—in short, where both sides possess the faculty of self-control.

A Sovereign is the symbol of the unity, the culture, the power, and the greatness of a State. Life sacrificed in the service of a King who disregards all other considerations than the welfare and greatness of his State leads a subject, according to the Sages, to the highest heaven. When a monarch is great himself, and has the unhesitating support of all his subjects, he can, even if the State is comparatively small, subdue its enemies. Great value is attached to the possession of big battalions; but they are effective only if other qualities than numbers be present, such as strict discipline, obedience to superior authority,

unity of purpose, and individual self-control. Small armies have in the history of the world defeated much greater forces by the possession of the virtues named. If it were not so, no State which is physically large and is superior in numbers would ever be subdued. In the case of a State, as of nations, of races, and of individuals, the best of all allies is itself when it can conquer the enemies within itself, and no external enemy can be so potent as those within itself when uncontrolled.

In modern States there has arisen a form of democracy somewhat after the Roman pattern when the Empire was in its decay. It is on its trial; and it is likely, unless it gain the qualities needed for self-preservation, to follow the usual course of other similar human institutions. In its present form, a percentage of the population, varying according to qualifications imposed in each State, is allowed the privilege of electing representatives who have a voice in the choice of the rulers who guide policy. Individually, the privilege is more sentimental than real, for unless a majority are of one opinion they cannot elect the representative of their choice. The representatives, again, unless they can act together, are powerless for good. They are often found to work together in overthrowing a government, but they rarely,

except in well-ordered States, keep their unity in its support. This is also an example of self-control. If the electors and the representatives can merge personal differences and considerations in the general good, if they are not swayed by ambition or the pride of self-importance in having a voice in making their rulers, and, if they combine to support the constituted government until another election comes round and the time is ripe for examination of the good or bad deeds of the rulers, the State is assured of stability, although good government depends upon the units composing its members.

Mankind play with political institutions, as well as with religion and other matters of social polity, like children with toys. They are overjoyed when there is placed before them a new thing which is likely to be amusing, but they soon get tired of it, or find that it does not come up to their expectations. It is not the fault of the toy, or of the institution; it is the nature of the mind. The word Man comes from the Sanskrit root *man* (to conceive), from which comes *manas* (the mind). Man, accordingly, is naturally always conceiving and then destroying, so long as he is the embodiment of the mind. If institutions such as are supposed to be in "heaven" with angels as rulers were to be placed on earth, man would soon get tired of them. The angels also, when they came in

contact with man and found that they were taken to be such superior beings that they had absolute power to make or mar human institutions, would become human themselves, and, instead of holding to the eternal principles of justice and right, would begin, like children, to play with them and to smash them under their will. If they were always to retain their angelic character, if they did not catch the human infection of likes and dislikes, and if they always thought of their duties and not merely of their rights, the institutions might continue to be beneficial. Foreign rule of cultured men, or class domination in a State, generally assures good government so long as the rulers have no private interests to serve, no relatives to benefit, no uneducated or selfish associates to appeal to on the baser instincts of the mind, and no disposition (as a great conqueror a century since described the art of government) "to humbug the people," and so long as civil servants guard their civility from being overcome by ill-temper.

As, however, man is liable to change by habit and persuasion, even natures like that of Brutus may find their disposition to sacrifice the claims of blood and kinship to their sense of justice waver under sinister influence. To provide against this possibility, democracy was initiated. It is based on the humane religion which enunciated

universal brotherhood. To claim the right of brotherhood and equality is easy; to discharge its obligations is beyond the power of selfish man. The danger to a State from democracy lies in its susceptibility to pushing and unscrupulous demagogues, who to gain popular favour intoxicate the brains of the people with an undue sense of their importance and power. The danger to a State from oligarchy lies in its tendency to class privileges and distinctions, to an assumption of infallibility, to impatience of criticism, and generally, when interfered with in its proposed course of action, to give way to petulance and fretfulness, which are not normal conditions of the mind, but manifest themselves in illness and senility. An unscrupulous oligarchy may by revolution or other forcible though unlawful methods be changed and better rulers substituted, but an ignorant, prejudiced, and passionate democracy there is no one to control or change. Hence danger threatened to a State by an autocracy or an oligarchy may be averted, but democratic despotism, passion, or infatuation, renders ruin inevitable. True democracy or self-government, accordingly, can be possible and safe only when culture becomes universal, when government of self by self is understood and realised, and not, as at present, self put before government, when each

human entity becomes a pillar of the State and an upholder of law and order, when judges, magistrates, and laws become superfluous, and when the same unity and consideration govern conduct in personal, domestic, and social matters as in national danger. It was well expressed in the inscription on the beautiful peristyle at the great Chicago Exposition held in 1893 in honour of the great discoverer of the New World:

> "I, Freedom, dwell with knowledge;
> I abide with men by culture trained,
> And fortified conscience my sceptre is,
> And law my sword."

It may be said that man is working towards that end, but the work can be effectual only if the hindrances which have in the past stood in the way be removed: the main hindrance has been the delusion which is unable to perceive how far "self" extends, and which, like cutting one's nose off to spite one's face, hopes at moments of excitement or impulse to have the pleasure of vengeance or to benefit itself at the expense of other selves.

So far as can at present be observed, and until high education becomes universal, the ideal stage of government is a combination of autocracy and democracy. A Sovereign guided by constitutional laws in addition to his own culture and instincts, with a consultative body elected by the people to

advise and make known their wants, would appear to answer the purpose of good government. The Sovereign should feel his responsibility enough to exercise his veto whenever anything subversive of the interests of the State is urged or proposed. The elected body should never hesitate to exercise the right of initiation according to their lights. The danger lies in the tendency on both sides to grasp more power; and this can be avoided only by a sense of duty to the State, and by well-balanced forces resting on self-control.

"Behoves it all to labour for the realm."

CHAPTER VI

EDUCATION

"Kávyasástra vinodena kálo gachchhati dhímatám,
Vyasanena cha múrkhánám nidrayá kalahena vá."
["Of the wise and intelligent the time is devoted to the acquisition and enjoyment of learning; that of the stupid is wasted in misery, sleep, and quarrel."] —RISHI.

"A gentleman is valiant, wise, remorseful, well-accomplished." —SHAKESPEARE.

"To be a gentleman one must be gentle." —*Ibid.*

"There are few persons who will not admit that people suffer from the errors of their ancestors, and that, if their fathers had been wiser, their children would have been happier." —JOHN BRIGHT.

Plus on sait plus on voit qu'on est un ignorant;
On se sent plus petit on trouve Dieu plus grand.

WHATEVER the form of political government man may adopt—whether it be autocracy, oligarchy, or democracy, whether it be "self-government" or absolutism—his objective of the greatest happiness can be secured only if education be widely diffused. Education does not imply, as in some existing States,

merely ability to read and write, or even to read trashy and sensational literature, and to pen *billets-doux* and hackneyed phrases to strangers or to friends in whose fortunes one may be interested. First, it must impart the faculty of reading and comprehending the thoughts and ideas of great minds which have manifested themselves; and, secondly, it must enable men, on the basis of such reading and comprehension, to cultivate and exercise the powers with which nature has endowed them to know the duties appertaining to earthly existence and to perceive the light that beckons to eternal bliss. The object of education is to train the mind in the same way as the body is trained for various purposes. From early infancy, as soon as a child begins to lisp, it should, according to its retentive capacity, be taught small syllables, short sentences, and verses, composed of moral truths which the instinctive faculty of the human mind, as is apparent even in the undeveloped child, leads it gradually to know, to be noble and sublime. Children should from birth never know fear or unkindness in any shape. Their parents, nurses, and other guardians, when unable to induce them to do their bidding (which may be good for them, but for which they may not be at the moment in a suitable humour), often threaten or try to coerce them to do it. This procedure is fraught with the gravest peril to the child's education. It brings into

play in the infant mind the passions of fear, hatred, anger, as well as resistance. If children cannot be coaxed to do a thing, they should be left alone until a better humour induces them to do it. Man's education begins in the nursery, and any one who at that stage, or up to the age when impressions are easily taken on the mind, does or says anything wicked or improper thereby proves himself to be the greatest enemy. Some well-intentioned people wish their children to know evil because they think that such knowledge will enable them to avoid it. Observation of facts proves the contrary. The human mind, like its material garb, when exposed to infection or contagion, catches it. Some natures may take longer than others to imbibe the poison; a few may be constituted wholly to resist it; but even those which are strongest for resistance cannot help gradually incorporating it into their system. It is for that reason a Sage has asserted:

"'Tis not good that children should know any wickedness; old folks have discretion and know the world."

Even when grown up to the age of discretion, it is not prudent to expose oneself too much to infection; for, as another Sage has said:

"Vice is a monster of such fearful mien
As to be dreaded needs but to be seen;
But, seen too oft, familiar with its face,
We first endure, then pity, then embrace."

By means of segregation, and by the imposition of quarantine, States try to exclude and exterminate physical evil. They are not yet sufficiently alive to the duty of trying to exterminate and to exclude all forms of moral poison. In the case of physical evil, the processes discovered by Science for disinfection may succeed in checking or extinguishing it, although they seem sometimes to bring other evils as a consequence. The right track, however, has been taken, and, with greater knowledge and experience, better and more efficacious methods may be devised. In the case of moral evil the human mind, in spite of its advancement in many ways, still is in a primitive state. Owing to evil training and association from birth, it catches the contagion, and by habit and its Satanic instincts gets fond of it, and hugs it like a favourite mad dog. Later in life, if attempts are made to suppress it either from within or from without, they are deemed to be interferences with liberty and with one's private affairs. Religion or Theology has been devised as a disinfecting process for the mind. It has that effect on a few minds; but the current of habit and of worldliness is so strong that the vast mass, in spite of a laudable regard for the teachings of religion, are unable successfully to resist the dominant poison.

In order to have a substantial foundation for the structure of sound education, it is absolutely necessary first to exterminate the evil seed, which, if allowed to lurk in the concrete bed of the mind, is likely to grow and crack the wall. States feel no hesitation in suppressing disorders and riots, in resisting foreign invasion, or in guarding their material interests. In the matter of moral danger, which perpetuates human unhappiness and misery, while beneficent but not too drastic attempts may be rightly made to suppress what exists, the easiest and gentlest method is to prevent its approach to the human mind in the rising and succeeding generations; and the duty lies not only upon the constituted authorities, but also upon every parent, guardian, and teacher, upon every companion, and upon every visiting stranger as well. Restraint of some sort has to be devised in order that evil be not propagated, whether consciously or unconsciously. Man has got used to physical coercion and restraints from material wrong-doing. It is time to try to impose checks on moral injuries by parents, nurses, governesses, and teachers from the period of infancy up to the age of discretion. In the case of children as well as of adults who are incorrigibly evil-disposed, reformatories should be set up, where incarceration, temporary or permanent, according to the nature

of the malady, may be applied for the suppression of moral evil. A beginning has to be made in this direction, and gently but firmly adhered to —unless man, proud as he is of his capacities, acknowledges his impotence to discard and eradicate evil from his nature, and from the creation of which he calls himself the lord.

Education has to be directed to the following objects. First, the negative training, to prevent the knowledge of evil. As appears from innocent and well brought-up children, human nature, being of the Divine essence, knows no evil until the arch enemy whispers poison into the ears. This negative training is therefore easy if only evil association could be avoided, and if parents and guardians abstained from saying or doing anything calculated to poison the innocent infant nature. This process, to be effective, has to be kept up until the mind attains the faculty of choice, and strength enough to resist all attempted encroachment of evil. As has been pointed out, there is danger lest even adults catch the contagion by constant contact; and contact should always be prevented or restrained.

Secondly, the capacity to read and write, and by stages to attain the faculty of reading and comprehending the works of all great minds, and of writing in suitable language one's own thoughts

and ideas. Knowledge being infinite, and the human mind being a finite substance by nature and environment, besides being limited in point of time, it is impossible for one mind during its earthly sojourn to read more than a certain number of books, or to learn more than a certain number of subjects. There are degrees of capacity; a few may be able to study more subjects, or to master the same subjects better, than others. From past achievement it does not appear to be practicable for many subjects of knowledge to be mastered by one mind. Hence it is desirable to restrict one's efforts principally to one subject, although facilities should be afforded and utilised to gain some knowledge of the rudiments of various branches of learning. As the world advances, and the human mind uses its faculties, new discoveries are being made, and will continue to be made, in the vast field of physical science. In addition, therefore, to knowledge of the mind and of one's own self — wherein lies the mystery of life, which is vast enough for unwearied effort for many years — one may with advantage to oneself and one's kind study the classics of the dominant races of the past, history showing the rise and the decline and fall of States and nations, jurisprudence and the fine arts, the laws governing the vegetable kingdom and the natural history of

animals, the laws of quantity and of motion, the nature and character of the substances which compose the crust of the globe, the relations of its constituent masses and the changes which have taken place in its organic and inorganic kingdoms, the laws of universal consistency, the phenomena of life in sentient and insentient nature, the internal structure of organised bodies (with the nature of diseases, their causes and symptoms), the laws of molecular attraction, and of composition and decomposition, the laws of Society and of human government, and a host of other more or less important subjects which original geniuses have brought in the past, and will introduce in the future, into the curriculum of the human mind. There are, besides, the thoughts of great minds, past and present, contained in innumerable books, and the ideas expressed by gifted contemporary writers on all details of life in the daily, weekly, and periodical press. One who approaches the temple of knowledge and wishes to devote himself to its service is apt to get bewildered and daunted at the array of goddesses whose grace he has to seek, and who are jealous enough of each other to resent his receiving the favour of more than one at a time. He has no other alternative than to surrender at discretion, and to exclaim: "Might not the human day be made to consist of

forty-eight hours instead of twenty-four, with less time wasted in sleep and food, and might not the span of human life be extended to several multiples of its present limit?" But nothing is gained by despair, or by over-anxiety about difficulties. Man has to make the best of his conditions, and to do what it is possible for him to accomplish; and, if he cannot reach the top of the mountain of knowledge and secure the grace of all the goddesses, he may yet by perseverance and virility get as high as possible in this life, and, if the view of the future taken by Aryan Sages be correct, continue his upward career in the next and succeeding lives here or elsewhere.

Thirdly, the development of the faculties needed to fight successfully the battle of life. In addition to physical and moral health and strength, which are of prime importance (since without them no knowledge can be gained, and no battle can be fought), each mind, according to its natural disposition, has to be trained to the particular knowledge which may be useful for earning the daily bread for its earthly garb, for placing it above want and for freeing itself from anxiety on its account. This process should be put off as long as possible, in order that both the mind and the body may be better able to fight a successful battle. Before children have attained

suitable development of body or mind, they are withdrawn from school, where at best they get a very imperfect education, and are sent forth into the world to search for gold. If no means can be devised to stop this procedure, all hope of human advancement and happiness must be given up. It can be stopped, however, by a little effort along the right line: first, by suitable and healthy training; secondly, by the discouragement of early and improvident marriages; thirdly, by self-control in the matter of the sexual appetites; and, fourthly, by legal compulsion to keep children at school (as at present they are compelled to attend) up to the age at which they may receive proper education which would be as beneficial for themselves and their parents as for the State whereof they are subjects. For the welfare of a State it is also necessary that the highest and best possible education should be available to its poorest subject, as it is now only to the rich or well-to-do. In place of the few Universities, which now exist mainly for the benefit of a select class, academic institutions for the teaching of all branches of learning should be opened in convenient centres, where the young residents of the poorer class of a locality may receive the finishing touches to the education imparted at school, and no boy or girl should be permitted to leave College or give

up study until the age of twenty-one to twenty-five, which, in ancient Aryan times, was the limit of studentship and the age of entry into family life. Even after entry into family life, when doubtless a considerable portion of time has to be devoted to worldly requirements, study should not be given up; on the contrary, it should be continued in varying degrees according to circumstances and disposition. It is idle to make the excuse that the search for gold is such an absorbing occupation that no time or energy is left for the search for truth or for the cultivation of the mind. Man in the midst of his daily labour for bread, competence, or affluence finds ample time for sleep, for meals, for petty details, and at times for laziness and for illness. It depends upon one's moral notions whether or not mental culture is deemed less important and more negligible than the things mentioned, and whether time may be found for it. As self-interest governs human conduct, it will be found that time devoted to spiritual pursuits proves, in the long run, more beneficial than time absorbed in material acquisition. In this matter, as in all great reforms, habits and prejudices have to be contended with—an opposition offered by the masses, who are blind to their own interests, as well as by the classes, who enjoy a monopoly of power, prestige, and learning, and who will, if they

can, keep their unfortunate brethren in a state of ignorance and at arm's length for fear lest their own authority be disputed. This has been the traditional policy of priestcraft in all ages and climes, and of the privileged classes down to the present time, for the maintenance of their supremacy. The instinct of self-preservation has naturally led them to resist reform and innovation. The strength of a State rests not on privilege but on contentment, unity, and fair opportunity for all alike. It is human nature to grumble and to resist when any effort is made to snatch an unlawful as well as a lawful possession, or to change old habits; but it should be remembered that

> "What custom wills, in all things should we do't,
> The dust on antique time would lie unswept,
> And mountainous error be too highly heapt
> For truth to o'er-peer."

History proves that the attempt to monopolise education and its benefits, whenever successful, has led the monopolising class to degeneracy and the State to decay and disaster. It is impossible for man or any other force in nature to have a neighbour antagonistic in quality and capacity without being influenced thereby for good or for evil. For the sake of the moral possessions which are held to be dear and valuable, the neighbour, unless removed beyond all possible contact, must

be either extinguished or assimilated. There is no other course to guard human welfare even in privileged communities. The inferior force also has, in the course of assimilation, to avoid the danger of conceit and self-assertion; for this, if imbibed, can only prevent its full development.

Failing other excuses, compulsory education may be opposed on the ground of its being an interference with personal liberty or an expedient that saddles the State with additional burdens. As regards the objection on the ground of interference, it may be urged that the State is not different from the people whose interests it is formed to guard and ameliorate, that in every matter of life where the people cannot manage their own affairs the State comes in to regulate them, and that even if anything is beyond the scope of a State according to current notions, and it is held to be distinct from its subjects, it has every right to interfere where its interference makes itself stronger as well as advances human happiness. As regards cost, mankind never count that, nor are they deterred by that consideration from the adoption of any course on which their passions or their prejudices urge them to embark. Hundreds of millions in money and tens of thousands of lives are often sacrificed on unnecessary aggression for the satisfaction of mere vanity or personal ambition. Scores of millions are annually wasted on preparations

for war and other hypothetical objects, on doles bestowed upon classes and individuals, and through the absence of a just and generous method of taxation applicable to all alike; yet when a matter of permanent national good comes up for consideration, all the ignorant conservative instincts of the human mind against innovation and breach of habit are aroused, and even men of light and leading, who might be expected to have better ideas of duty and saner feelings, are often carried away by the current. This fact is also observed in individual life, and it proves how much mind, more than matter, dominates existence. However great a loss, pecuniary or other, one suffers, unknown to or uncontrollable by oneself, one is resigned to it; but if a fellow-creature be benefited by a tithe of the loss, or if the loser has consciously by force or persuasion to part with his possession, he deems the loss unbearable or is much worried by it. It is also a proof of the evanescent character of life and of everything in nature that man tries his best to guard temporary possessions and hesitates to take risks in undertakings whose success may be more or less doubtful.

It is, however, often observable that success in life—in business, in commerce, in enterprise, as well as in learning—comes most to those who venture most, and who, without being hasty and impulsive,

have patience, coolness, and energy to go through the successive stages to their goal. In the matter of national education, then, cost should not stand in the way. Retrenchment may be easily made in other directions in order to bring to every household and every member of the community, irrespective of birth or wealth, the blessings of the highest education, both for mental culture and for the business of life. Even if at first some pecuniary sacrifices have to be borne, the investment would be sure to pay well in the end. Apart from the advantage of the joys of a cultured existence, no State would run the risk of being invaded, attacked, or conquered, in which most, if not all, citizens were well educated, and consequently had the highest sense of duty. Those enemies must be rash indeed, and anxious to rush to their destruction, who undertake the invasion of such a State. If, therefore, instead of the waste resulting from preparations for war and aggression, human energy were directed to education, and a portion, at any rate, of the national resources so wasted were devoted thereto, in a generation or two all the expenditure is likely to be recouped, and the nation individually as well as collectively to stand on the highest pinnacle of earthly glory and eternal bliss.

It has been observed that in imparting knowledge no distinction should be made of birth or wealth

or other considerations which human imagination has contrived in the past or may devise in the future. The component elements, the origin, the existence and the end, the motives and impulses, the passions and prejudices, the joys and sorrows, the risks and rewards are the same for all creatures alike. Temporary environments or other passing causes may show a dissimilarity, but the object of cultured life is to extend its blessings to all fellow-creatures in order that those blessings may last. Monopolies set up rivals and pass away, and selfish possessions generate greed in others and are subjected to attack and loss. Whatever, therefore, man deems worth having should be shared with fellow-citizens in the first instance, and ultimately with all fellow-creatures.

CHAPTER VII

NATIONAL TRAINING

"Varam eko guní putro na cha múrkhasatair api
Ekachandras tamo hanti na cha tárá ganair api."
["Rather have one capable son than a hundred dullards: one moon dissipates darkness, not millions of stars."]

—RISHI.

"We have faith in rational liberty, and we have faith in its efficacy as an instrument of national education."

—GLADSTONE.

A NATION being composed of individual units, the virtues which are laudable and the vices which are injurious for individuals are the same for the nation as well. A State should for its own prosperity encourage among its subjects the cultivation of the highest virtues and the suppression of the vices which degrade and brutalise human nature. In its contact with other States lower than itself in the scale of culture, it may be tempted, like aristocrats in their dealings with lowly mortals, to treat them with contempt, or at any rate with scant consideration. It may be difficult to practise the teaching, although one may profess the religion

which inculcates that "righteousness exalteth a nation"; but if self-interest governs human conduct it should be perceived that in dealings between one nation and another on a lower grade, as between a superior individual and his inferior, the same high principles of conduct should be adhered to; otherwise, there is the risk not only of contagion but of the suppression of all the principles and virtues. When, therefore, a superior State or nation or class comes in contact with an inferior, the only possible alternative to complete extermination is assimilation. There is no other means of avoiding eventual influence from the contact. There is also a material difference between individual and national education which attaches to the latter much greater responsibility. Individual education in the first instance concerns one's own self, and is of comparative importance according to the position in life of the individual and his influence upon associates. With his death or disappearance all his weaknesses and defects, arrogance and conceit, petulance and distemper vanish and cease to affect his fellow-creatures. A nation's life is eternal, unless it is exterminated or physically merged in another. In the case of an individual, his wicked deeds may by good luck go unpunished before he goes to his grave; in the case of a nation which never dies, an atonement has sometime or other to be made for selfish or

wrongful acts, unless its victims or any force ever likely to take their side can be wholly extinguished. In the struggle of life, therefore, it is for a nation much more necessary, from a worldly and selfish point of view, than for an individual, to be well educated and provided with the means to fight its battle permanently and successfully. Material arms and accoutrements may, when superior to those of its enemies, make it momentarily successful; but these are liable to rust and to become useless without needful accompaniments. The moral equipment furnished by a sound education can never rust, nor can it need any other help to keep a nation great, strong, and respected.

For an individual, practice is needed to make him prompt in emergency. A nation's destinies, being often, until the whole people are well educated, in the hands of a few individuals, may rise or fall according to the capacity of its rulers from time to time; but the nation itself should, like a great stream, proceed on its steady and smooth career, bringing fertility to the countries through which it passes. For an individual, whatever be his position in life, it is beneficial to feel his insignificance, and to be always conscious of impending death, so that he may, without mercenary motives, leave great and virtuous deeds behind him. A nation's greatness and usefulness depend upon its

consciousness of immortality and upon the thought that its position of dominance or decay rests upon moral qualifications and capacity for good. The training of an individual greatly rests upon associates for a considerable period of the short span of his life. He cannot, if he wishes, have recourse to the best and most desirable preceptors, although there seems to be at times a tide in his life which, "taken at the flood," leads to knowledge and bliss. A nation always possesses in itself all sorts of teachers and guides to show the paths to wisdom and to the abyss. No one else can be blamed or praised, and no one else enjoys or suffers, if it wilfully chooses one path or the other. In the case of an individual, misfortunes bring misery, and often hasten the end; but, in the case of a nation, disasters come to cause it to shake off its lethargy and evil propensities, and to try its "persistive constancy."

Thus in a nation, much more than in an individual, manliness, effort, and courage combined with high principles, are needed to keep it dominant for good. A man's moral qualities and the example of a virtuous life survive him and act as a guiding light to his fellow-men, but his material figure succumbs to natural laws and is seen or heard of no more. A nation, being immortal, may by its physical as well as by its moral nature make

its existence always glorious, if it abstains from giving itself wounds which, being self-inflicted, others cannot heal. Literature has been described as the life of a nation; education is its vigour and virility. That statesmanship is great, that wisdom is laudable, that policy is noble, which leads a nation to seek greatness not in material possessions, not in evanescent military conquests (which are passing dreams of life, and will, in course of nature, be snatched away), but in the solid moral dominion which, if resting on virtues according to the interpretation of the culture of all ages, can never diminish or be lost.

Connected with education, although subordinate to it, is the question of reforms. Reforms in all branches of life are needed according to change of circumstances. If the slothful instincts prevail, and changes to suit new conditions be successfully resisted, men fall back in the race of life, and their fellow-creatures of another State with more vigour and inventive faculty proceed ahead. In the past history of man, it has always happened that after a brilliant and successful career of a few scores of years the mind in a particular garb, locality, or latitude, goes to sleep, and another in a different garb or sphere wakes up and takes the slumbering mind's place in active work. This has been due to various local causes, apart from the natural

need for rest for a time. The chief of them may be exhibited in two aspects: high education and political power have been confined to a small class, which, after the lapse of a certain period of time, becomes proud of its achievements, refuses any infusion of new blood and new ideas, looks upon the State as its own private property, and finding its supremacy unquestioned goes to sleep; and the masses, finding their ambition limited to the satisfaction of the appetites, and lacking sufficient culture to take the initiative in reforms, let matters drift in the hands of the privileged few. As education becomes more widely diffused, as the power of the dominant class is gradually broken down, as a larger number of citizens take an interest in public affairs and in the welfare of the State, the lethargy and decay which have been the inevitable consequences of monopoly and of class domination are likely to be avoided, if those who are obtaining a share of power do not catch the weaknesses of the whilom dominant clique, do not attempt to pose as superior beings having the destiny of their fellow-creatures in their hands, and do not deem it the height of ambition to be taken as belonging to the privileged and titled class. The outcome of reforms so far has not been greatly encouraging: the unenfranchised, when enfranchised, feel an exaggerated sense of

their own importance, and, becoming in their turn conservative, refuse to extend reforms to embrace less fortunate fellow-men, or to departments affecting the vital welfare of the State, because it is fashionable to be cautious and to brag of patriotism and yet to do nothing to give it effect.

It is observable that no reforms, political or social, can ever be carried out if it depends upon the voice of the majority of voters, until adequate education is received by them. All reforms so far have been carried by the indomitable energy and will of a few capable leaders who had the foresight to see wherein the abiding welfare of the State would lie, and who, by their singleness of purpose, were able to carry with them the majority in spite of their conservatism and caution. Reforms are always opposed by the privileged classes for fear of losing what they enjoy, and by others through the notion that we had

> "Rather bear those ills we have
> Than fly to others that we know not of."

Such a notion is allied to the feeling of suspicion, and is a form of cowardice, since it is based on the thought that new acquaintances should not be allowed to trespass on one's life until they have proved their usefulness. If it were always acted upon, man would have to continue through

life as he is born, and as he dies, alone and friendless, and States could never initiate changes or keep pace with the times. It is the fear of change from customary ideas which keeps backward races in their backwardness, and which sends prominent races behind in the struggle of life.

If a State, then, is always to prosper and to continue in a prominent position for good to mankind, it has first to make high and unsectarian education available to all citizens alike. Secondly, it must undertake the solution of such problems as effective sanitation, comfortable house accommodation, regulation of the hours of labour, free trade in food and the necessaries of life so as to make these as cheap as possible to the consumer, the suppression of vice in all forms, and the control of the liquor traffic and its ultimate abolition. Unless these reforms are resolutely undertaken with singleness of purpose and without heed to popularity or prejudice, a State will drift, as other States have done in the past, to vanity, to listlessness, to lassitude, and finally to decay.

The life of an individual is short, and it is possible for him, by a combination of favourable circumstances, to escape punishment in this life for any evil deed, thought, or speech in which he may have indulged. The life of a nation is different. Like the human mind in an individual frame

keeping and feeling its identity in spite of physical changes indicated by the different stages from infancy to decrepitude, national existence, in spite of changes in its physical composition caused by the disappearance of the old and the appearance of new generations (often with a mixture of "foreign" blood and influence), retains its identity for an indefinite period — often for centuries — until superior forces crush out altogether its being. It is also the aim of great minds to make the nation wherein they are born immortal. A nation's life being thus capable of indefinite if not eternal existence, its deeds, thoughts, and words should be even more circumspect and guarded, and more in accordance with the strict principles of right, justice, and truth, than those of an individual, for in the course of its long life it cannot escape chastisement which its selfish and evil ways may cause it to incur, and which it avoids only so long as no chastising force superior to itself in moral and material qualification appears on the scene. For, as a Sage observes:

> "He who the sword of heaven will bear
> Should be as holy as severe."

The moral greatness of an individual, once attained, can never during his life diminish except by his own wilful disregard of eternal principles, although his material condition and prosperity may

in spite of all his personal efforts undergo change and diminution. The material position of a nation may similarly in course of nature undergo change, but its moral grandeur and prominence can be maintained intact during its indefinite or eternal life by its strict adherence to the principles of conduct which make it great and powerful. As certain individuals in every nation are by birth or selection given the opportunity of public service, and of moulding or marring the destinies of their country so are certain nations at certain times in different latitudes or longitudes enabled by the faculty of combination or by other national virtues to mould human destinies, and to guide backward nations towards the goal of culture and bliss. So long as the dominant nation possesses self-control its success in the art of government and guidance, like that of individual rulers displaying the same virtue, is assured; but as soon as self-control disappears the nation becomes, like the proverbial mounted beggar, apt to run the horse to death, and finds itself in the predicament either of breaking its own neck with the dying horse or of having to walk during the remainder of its worldly journey on legs weakened by disuse. Virtue in individuals assures lifelong happiness and eternal bliss. Virtue and virility in a nation enable it to secure worldly immortality as well as prosperity.

CHAPTER VIII

MILITARY LIFE

"Men's flesh preserved so whole do seldom win."
—SHAKESPEARE.

"The royal disposition of the lion
To pray on nothing that doth seem as dead."—*Ibid.*

"Not fearing death nor shrinking for distress,
But always resolute in most extremes." —*Ibid.*

"Dvávimau purushau loke súryamandalabhedinau
Parivrádyogayuktátmá rane vábhimukho hatah."
["In the world these two are sure of penetrating into the highest heaven; the ascetic who has merged his being in the Eternal, and the warrior who sacrifices life on the field of battle."] —RISHI.

IN addition to the reforms already enumerated, which are needed for the direct welfare of the State, an indirect means has to be adopted for guarding it from external danger. So long as national rivalries and animosities prevail, and mankind (or the dominant portion thereof for the time being) cannot imbibe or act up to the sublime lesson of brotherliness, which great religious

teachers have inculcated, and which men profess to follow, the normal state of the human mind must be enmity and a desire to kill or rob others whenever this can be effected with impunity or with success. Like treason, murder or robbery never prospers, since when it succeeds in evading punishment it becomes heroism. To keep ready for emergencies which may, on account of the uncultured state of the average mind all over the globe, arise at any moment, every individual, as well as every nation, has to receive a certain amount of military training and to guard himself against surprises by his "brethren." A limited amount of military education, or education of an analogous character, is desirable under any circumstances; for, in well-ordered States, it imparts by coercion what it is the object of all education to give by the exercise of reason—a discipline to the mind and to the body. Apart, therefore, from external national needs, such a training is personally beneficial, and a year or two spent in barracks or under some sort of military government would not, in the present condition of the human mind, be waste of time and energy. It would do away with conceit, and with the ill-concealed contempt which military men often express for their civil brethren; it would lead them to feel that they are made for the State and not the State made for them; it would also

guard the State against military conspiracies and dictatorships, of which there is always a risk when military men form only a portion of the community, deem themselves a superior class, and are disposed, when they cannot

> "frame their will to law,
> To frame the law unto their will."

So long as physical force, or what is generally termed "might," governs mankind, it is impossible to ignore the need for all citizens of a State to be trained to arms to defend it from aggression and subjugation by a hostile and uncultured foe. In nature, no two forces being alike, it is observable that one individual, one class, or even a race as a whole, may be more amenable to discipline and may show better fighting qualities than others. It is not for such, if they possessed the characteristics which are associated with bravery, to blight their weaker brethren. The forces which have made them different from their fellows are not of their own making, or under their control, any more than those which make others weaker. In any business of life, it is such as are experts that must take the lead in management, with others following or backing them according to their power. As it is men who are gifted with the faculty to rule that must rule, as it is those who are gifted with the faculty to teach that must teach, as it is

those who are gifted with the faculty of manual labour that must do physical work for which strong muscles are needed, as it is those who are made for attending to domestic duties that must set the example to others how to make a home happy, so it is those who are endowed with the physical and moral qualities needed for martial pursuits that are called upon to guard the State to which they belong from external danger. For this purpose it is not necessary to be brutal, to feel the joy of a murderer or a robber when he kills or robs a victim at his mercy; nor is it beneficial to indulge in vanity when one force happens to be superior to another. There must be readiness to suppress evil in whatever form it may come, and national peril from without can be avoided only by efficient military training of all citizens alike—even of such of the female sex as are physically and morally strong enough for the purpose. A certain height of the figure or a certain width of chest is not needed to make a good soldier or sailor. Endurance, patience, coolness under fire, and moral courage when comrades are falling by one's side—these are the great requisites; and these qualities are more acquired by training than implanted by nature. In modern life, with more and more improvement in arms of precision, the fighting is often done

from a safe distance, and victory lies with the force which has the best instruments of slaughter. There is no reason why women should not be able to handle these instruments as capably as men. When it comes to carrying a stronghold by assault, or to a hand-to-hand encounter, women may fall back. Cavalry is fit for work under certain circumstances, infantry under other conditions, artillery where cavalry or infantry can be of no use; and so the military sphere of women would be specialised. Each force has to be reserved for the duty for which it is best fitted, and none should feel a superior importance, or a contempt for the other branches of the service. It is the same in the Army as in other departments of life. Where there is mutual respect and toleration, consideration for failings as well as admiration for virtues, the community prospers and succeeds in gaining predominance among mankind. With those qualities, any army, however it may be composed in other ways, is bound to be victorious.

The ancient Aryans divided society according to occupation—a division that ultimately caused an antagonism of interests, and thus brought on decay and disaster. One class was entrusted with military duties and subordinated to the class which took charge of the department of learning. In course of time, when external enemies were all

vanquished, there arose and grew between the two classes rivalry as to which was the more important, and this led to civil war, with consequences known to history. When, therefore, there exists a strong military party separate from the bulk of a nation, the wisest thing is to follow the advice of an English King to his brave son and successor:

> "Be it thy course to busy giddy minds
> With foreign quarrels."

When, however, foreign quarrels cannot be picked, the military clique will be a source of danger to the State unless it feels a fraternal sentiment for all fellow-citizens, which can be expected only when the whole nation is trained to arms. Hence, to guard against both external and internal danger, it is absolutely necessary that military service to the Sovereign should be universal, and that all citizens should act up to the teaching of the great Sage as conveyed through the lips of King Henry V.:

> "In peace there's nothing so becomes a man
> As modest stillness and humility;
> But, when the blast of war blows in our ears,
> Then imitate the action of the tiger:
> Stiffen the sinews, summon up the blood,
> Disguise fair nature with hard-favoured rage."

The Aryans laid down the chivalric maxim, which is out of fashion at the present day, that war is

glorious only when equal terms are conceded to an enemy before engaging in battle, and that such combatants as fight opponents similarly armed and face to face, and as sacrifice their lives in the cause of Sovereign and country, find their way to heaven.

Mental, moral, and intellectual culture is needed by man for civilising and humanising his being. The civilisation and humanisation of life can be possible only if its material garb is fit and trim. Hence physical education is essential for the well-being of the mind; and physical fitness involves a military training. For the safety of a State both from external aggression and from internal lawlessness, it is indispensable to give every citizen, male and female alike, sound physical training and military discipline. Half of mankind — the female portion —has in past ages been treated in a way which, if man—"the lord of creation"—had a conscience or sufficient culture, should make him blush with shame. He has suffered for it not a little, and he continues to pay the penalty, but he does not show very marked signs of rising to a higher sense of duty and of his own interests. Materialism has in the departed centuries been so dominant that man has consistently made the weaker portion of his species do his bidding. First, the whole of the gentler sex; then, the uneducated portion of his own sex in his own land; thirdly, the men of other countries

that have not the virility to guard their freedom; and, fourthly, weaker races which are supposed to have sprung from a different creative force:—all these are condemned to be the toys of their dominant brethren, and to be their hewers of wood and drawers of water. Man deems himself exceptionally good, and poses as a martyr or a highly civilised creature, when he displays some external tokens of respect to his sister, and excites her vanity by dressing her in finery while denying her in all vital matters the equal treatment to which as a fellow-creature she is entitled, and the consideration which is her due as his helpmate and his comfort in life. When the treatment of his "better half" is of this nature, that meted out to his fellow-men who may come under his sway may be easily imagined and needs no description. This inhuman behaviour towards the gentle sister and the weak brother condemns man to the endless agony of his being, breeds suspicion, hatred, and fear, nurses the feeling of revenge, leads to degeneracy and decay, and brings by turns every class and every race to taste the sweets of dominion and the bitterness of servitude.

If any State or race wishes to secure lasting happiness and to get rid of the anxiety proceeding from the fear of foreign subjection, it has a simple and honourable course to pursue. The helplessness of individuals, male or female, and of classes, ignorant

or poor, has to be removed. Every member of the community, female as well as male, should be provided with the opportunity of sound physical training and military discipline as well as of good education. It is becoming all the more necessary for woman to be fully equipped for the battle of life since man, as her guardian and protector, is so apt to neglect his duties. The Aryans laid down the rule that "The father is a woman's guardian in childhood, the husband in youth, and the son in the decline of life." Circumstances brought about by man's own action, ignorance, and conceit, are daily making it more and more difficult for woman to obtain the protection and help prescribed for youth and age. If, therefore, society is to be saved from ruin, and man is to guard his own selfish well-being, every woman must be trained and armed physically and morally to protect herself and to make her own way in life. As regards foreign dangers, it is absolutely necessary that every man and woman, and even child in "teens" if possible, should be trained to resist by force of arms invasion or conquest. Superior force, or fraud, or the fortune of war may cause defeat in battle, but woe betide the invader who comes to subjugate a land wherein every woman as well as every man is provided with physical and intellectual armour and resolved to fight to the death rather than surrender to a foe.

CHAPTER IX

DUTY TO FELLOW-MEN

"God hath made of one blood all nations of men for to dwell on all the face of the earth." —ACTS OF THE APOSTLES.

"Heaven doth with us as we with torches do,
Not light them for themselves." —SHAKESPEARE.

"Nirvairah sarvabhúteshu yah sa mám eti pándava."
["He who cherisheth no enmity to his fellow-creatures attains the Kingdom of God."] —GÍTÁ.

THE duty to fellow-men beyond the immediate surroundings of kin, of country, or association, is not the least important of duties. If it were possible, by a stern barrier or legislation, to avoid contact with other people, no thought would require to be given to them, nor would any risk of evil personal consequences be incurred by such selfish exclusiveness. The planet, however, is too small, and the moral if not physical relationship between man and man too strong, for contact or mutual influence to be avoidable. Even if two countries or peoples at a distance from each other resolved to hold no communication, the natural law of expansion and

domination of the superior force over the inferior is bound sooner or later to bring the two into contact. When after such contact one force cannot wholly annihilate or absorb the other, the two exist side by side influencing each other for good or for evil, or a mixture of both, according to the degree of contact and the strength and assimilating faculty of each force.

Man has always in the past made the mistake of imagining that he can come in contact with a fellow-creature without deriving good or evil, or without imparting some of his characteristics. Like the effect of food or of slow poison on the physical system, no apparent symptoms of influence may be visible at once, but a few years or generations ought to show how much each party is changed. The nature of the human mind, or the effect of the traditions handed down for centuries, which have got ingrained into it like second nature, is so peculiar that it catches evil much quicker than good, it suspects sooner than it trusts, and hates with greater facility than it loves. Being so constituted, one has to be careful for one's own sake about the contagion which one brings on oneself.

The usual manner in which man comes in contact with fellow-men in distant lands is by trade or by conquest. Both are laudable so long as no selfish gain is sought and no arrangements are made, or

hard bargains are driven, with the object of benefiting one party to the contract. Human existence is based on exchange, which, to be beneficial, must be fair. The father nurses and cares for his son because later in life he will be a support in age and carry on the traditions connected with his name and teaching. The son, when dutiful, repays the father for all the moral and physical benefits received by service to the best of his powers. So is it in every relationship in all departments of life. When fair exchange is wanting, and one party derives more benefit than the other, or deprives the latter of his possession without corresponding return, the transaction becomes robbery. It is the same in conquest, moral as well as physical. Physical conquest is justifiable when it is directed towards extending to the conquered country and people the laws and institutions which the conqueror has found beneficial in his own country. They may not be all transplanted at once. The conqueror has first to feel his position secure, and next to graft them gradually to the available growth of the new conquest. The honest intention must always be present, and constant endeavour must be made towards that end. If one method of grafting fails, another has to be tried. It does not pay to follow the method named "practical statesmanship" which has in the history of man undermined all conquering States, and which consists in imposing foreign

domination and race privilege. Conquests, to be permanent, must be assimilated and indissolubly united to the conquering State. If not so united, and if not based on fair exchange and mutual benefits, they may indeed impart temporary glory to the conqueror and momentary suffering to the conquered; but the pain of separation on one side and the joy of deliverance on the other are sooner or later brought about by the eternal and immutable laws of justice and fairness which govern all creation, the only result of such one-sided dealing being the absorption of vices and weaknesses by the dominant factor, and the further degeneracy of the subject race, which, unless improved or exterminated, continue to influence mankind for evil. In all conquests, therefore, where assimilation cannot be effected, all relationship should be severed; for, as in good gardening, superfluous branches must be lopped away in order that bearing boughs may thrive.

In moral conquests no such consideration of exchange comes into play or is needed. When evil is the conquering factor, its return lies in the pleasure of success. When good conquers, it seeks no return, but is contented with the extension of the dominion of virtue. It is only a few sublime types of mind which care for such conquests without any tangible return, which look for no reward or gratitude for

their philanthropy, and whose delight consists in the approval of conscience and in the consciousness of making their fellow-creatures happy.

The sense of duty to fellow-men should lead one to virtuous acts, and not merely to the passive position of abstaining from evil. Every mind is endowed with faculties which, unless neglected and allowed to slumber, are bound to operate either for good or for evil. Omission to do active good is only less injurious than commission of evil. A mind equipped with a high sense of duty not only would avoid committing evil by example and precept, but would also not omit to seek and to utilise every favourable opportunity of active propagandism for good. For a race which happens to come to the front by the possession of a number of able and clever men the virtues and responsibilities of greatness have a secondary value, since, although the success of its leaders gives it advantages in some details of life, the opportunities for good or for evil rest mainly with them. A race becomes great through the greatness and virtues of its leaders. What cause produces great and virtuous leaders in one State at one time, and in a different country at another, is inexplicable except on the supposition that the human mind, having the potentiality of free will, is so demoralised by success that great leaders either consciously or unconsciously

give a turn to the mind of the race which prevents the birth or growth of other minds like their own. It is absolutely necessary for the continuance of national greatness for the leaders and teachers to remember that the more prominent is their position in Society, in the State, or among mankind, the greater is the responsibility attaching thereto. A slight breath of evil passing their lips, or even an unkind thought allowed in the mind, may not only mar the greatness of the State of which they are the guardians but may have an unwholesome effect on mankind at large.

There is the great teaching:

"Love thy neighbour as thyself."

Aryan Sages taught:

"Love your fellow-creature as yourself, for he is the same as you, and by not loving him or by trying to injure him you do not benefit yourself."

A Bard in more recent times has tried to impress the truth upon his brethren, without any appreciable effect as yet, in the lines:

"Being all fashioned of the self-same dust,
Let us be merciful as well as just."

CHAPTER X

END OF THE STRUGGLE

"Átmaiva hyátmano vandhur átmaiva ripur átmanah.
Átmátmaná na chet trátas tad upáyosti netarat."
["Self is the only friend of self, self is its only enemy: if self does not rescue self, there is no other means available for saving it."] —VASISHTĤA.

FROM the worldly standpoint a struggle is beneficial, since it keeps the faculties with which man is endowed active, and gives him occupation in life which would otherwise be wasted in idleness or in the ills which spring from it. Besides, it is, as a Shakespearian character says, "spritely, waking, audible, and full of vent." Without it, the mind gets apoplexy, lethargy, and sleep. The danger to be avoided in keeping the mind active with struggle is extreme worldliness. When it gets consciously or unconsciously into a certain groove, or when, impelled by training, self-interest, or obstinacy, it adopts a certain course, it is only with difficulty that it can be induced either by persuasion or by coercion to change its career or its character. The mental mirror, then, can only

reflect the image of its choice. If possible, it is desirable for it to carry on the struggle actively, but unattached, like the lotus leaf, or like a greasy substance, in water. For eternal happiness the struggle should be with the passions and enemies within oneself, however one may deal with external or temporary enemies. A great and good Aryan king who came to know the Godhead prayed thus:

"O illimitable and omniscient Author of good, let me always be in danger, for then only does the human mind seek Thy help. In prosperity we forget Thee and ignore Thy existence, taking all credit to ourselves; in adversity alone we look up to Thee. Let me always have adversity, for I shall then always be with Thee."

Struggles and even disasters are beneficial, because they chasten the mind. "Falls are means the happier to arise." On the wheel of life and fortune, whoever is at the bottom does his best to get to the top, and whoever is at the top, having no higher place to strive for, becomes idle and self-complacent. For races as well as for individuals it is the best thing to be at the bottom, for then they have a career open to them by the exercise of manliness. In the physical sphere, success deadens the mind and leans to lethargy; in the moral struggle, as enemies in the shape of passions and appetites are always present and can never be exterminated, the mind achieves greater and greater glory, since

its sphere of activity never disappears. Some minds deem worldly and tangible pleasure most worth struggling for, and regard moral joys as a delusion. Those who have tasted the sweets of an ideal and moral existence do not call the others deluded; but when arguing with them are apt to exclaim, like Socrates on his way to execution: "We go our ways, you to life, I to death; which is better God alone knows," and to say with the Aryan Sage that "if the laurels gained in worldliness are in your sight more valuable, by all means try to secure them, but have charity enough to let me strive for what I deem worth having, cognisant of the fact that in the dualism of life both proceed from the same eternal spring."

Struggle is ennobling if it is carried on honourably, if one scorns to take unfair advantage of the weakness of an opposing force, and if the mental equilibrium is preserved in victory as in defeat. Struggle is life, struggle is joy, peace, and glory when it is entered into in the spirit enunciated by one of the great minds of the youngest nation on earth:

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on."

PART III

THE COMFORT OF LIFE

CHAPTER I

MEANS TO THE END

"Keep you in the rear of your affection,
Out of the shot and danger of desire."
—SHAKESPEARE.

"Yatra na svadate vastu svadate cha yathágatam,
Avásanatvam tad viddhi sámyam ákásakomalam."
["Where there is no hankering for any object, but everything is welcomed as it arrives, that is known as absence of desire, serene and crystal like the firmament."] —VASISHTHA.

THE ultimate aim of the human mind being to secure happiness, this can be achieved only in the way indicated in the foregoing pages—by self-control. No absolute and fixed rule can be laid down for mankind as a whole, since natures are all different from each other, and creation is so curiously framed that neither in the material nor in the moral sphere can two entities, or forces, or things be found which are exactly alike, and to which the same rule will apply. There are, however, certain eternal principles which govern material as well as moral man, and those principles should for the attainment of happiness be strictly adhered to. Free development

of the mind and the body is the prime necessity of life. To secure that development in the mental sphere, a human being from infancy should be as little interfered with as possible. It is a mistake for parents, nurses, or guardians to think that they guard their little charges. The supreme law, which regulates life, which brings children into being and which ends their career, guards them as much as it guards their seniors in age. Their parents or guardians are mere instruments in the hands of Providence, like the Judiciary and the Police in social and civil life, to see that the law is obeyed for the benefit of all concerned. Like ignorant and undutiful judges and policemen, parents and guardians may often interpret the law wrongly, and thus do their charges as well as themselves more harm than good; but that inscrutable law also provides for new-comers into the world, as a State provides for its subjects, such guardians as they by their conduct in an earlier life deserve. So far as human society has progressed, the State now restrains parents and guardians as well as strangers from doing physical injury to children. Its duty should be further extended. Until it can assure to new-comers suitable and exemplary parents and guardians, who by their training and culture can bring up worthy citizens, it should take steps to bring children up itself from their infancy. This is the only

conceivable means which would permanently assure the greatness of a State and secure human happiness. Freedom is deserved by a person or by a community when it knows how to control itself; confidence is reposed in men whose honesty and truthfulness are beyond suspicion; such citizens alone can do honour to a State who from infancy upwards are properly trained, and are brought up to a sense of their duties and responsibilities. If they cannot be so brought up, the old Spartan method in the physical sphere may be followed to the advantage of the State as well as of the creatures themselves. There is no greater comfort in life than for one to have the approval of one's conscience for duty discharged, as where a soldier fights manfully the enemies of his country. Nothing can add to the comfort of life more than for guardians to feel that they are bringing up a race deserving of the name of "man" as distinguished from brutes, and for the children, when grown up to manhood, to know what angelic parents and guardians they have had, who did not shrink from the pain of temporary separation for the sake of securing lifelong happiness and comfort for their offspring.

To secure free development for the new race under right guidance, man has only to observe and carry out the experience gained by him as heir of the Ages. In the physical sphere, his forefathers

in days of yore kept better health and had a longer span of life, in spite of defective sanitation and ignorance of the laws since discovered and developed by science. The secret of their comparative immunity from disease and greater longevity lay in the fact that they had not the keen competition in the struggle of life that their progeny have at the present time. How came they to escape competition? It was not by partial laws, by preferential treatment, or by Divine favour. It was simply because they knew and practised the virtue of self-control in the physical as well as in the moral sphere.

From infancy the human frame should in its course of free development be taught the virtue of control in the matter of desire for food and all other wants to which it may in its career be subject. The same moderation has to be observed in physical exercise. Bodily and mental work should be regulated according to what each system can support without a feeling of fatigue or of worry. As soon as such a feeling begins to creep over the system, repose should be sought in the fresh air or in sleep. Preceptors often do more harm than good to their pupils by making the extent of lessons the same for all. One pupil may be able to tackle more than others. An exception should be made in his case, as it is an injury to him to be kept back by weaker com-

panions; and each lesson should be regulated according to the capacity of the individual pupil. The same rule should be followed in physical exercise.

As the body and the mind are in their full vigour and development in youth and manhood, the hardest work should be limited to that age. Even then there must be sufficient, but not too much, rest, and, as soon as a feeling of over-exertion comes on, the work should be stopped until there is a natural disposition to resume it. If work suitable to the age and strength were always adopted, and self-control in every sphere of life practised, every man or woman, having at the present day the advantages of scientific and sanitary discoveries to guide him or her, would live to the proper span of human life—a century—securing health and happiness for self as well as for those around and for mankind at large. It is often noticeable that a man having the charge of public or private affairs, or having to earn the bread for himself or relations dependent on him, finds himself unable to leave his work when worried, lest it should not be managed so well as it is by himself. This feeling proceeds from sheer vanity and ignorance of the law governing the universe. No man and no force has been created which is indispensable for it. When one force is weak or disappears another takes its place, like a

worn-out screw in a machine, to keep it in motion. If the work is not worth carrying on, antagonistic forces appear in strength, and all forces in its favour perish. Even when human vanity disregards all other considerations, one should have the foresight to acknowledge that since, life being uncertain, the work will go on just the same if one were to disappear or die, one's temporary absence, with the prospect of a return in health and vigour, cannot interfere with it or its usefulness.

The basis of self-control has to be laid in infancy and strengthened in childhood and the "teens,' but the hardest and most responsible work has to be done in youth and the prime of life. The age of virility and manhood is not given to be wasted in thinking only of how to support and bring up a family, although that may be a desirable object for the period of life; but one's main effort should be directed to attain such control over self as shall assure to it peace and joy, whether awake or asleep, in life and in eternity, and at the same time by precept and example to lead associates, and through them all mankind, to share in the bliss.

The enemies to whose conquest all efforts should be directed are the passions and appetites. Control the desire for unnecessary food or drink; conquer anger; avoid undue attachment of any sort, although keeping close to everything, knowing that it may

by a superior force be snatched away at any moment; curb the waywardness of the senses; perceive the law of contrasts on which existence rests; merge the separate self in the universal Being; give up all personal and selfish desire; and forego all reward and return of any sort for service rendered and duty discharged.

By the exercise of the reasoning faculty find out the use of kingdom, of wealth, of body, and of other temporal possessions. Admitting that there are differences in the scale of life—of high and low, of youth and age, of happiness and misery, of health and sickness, of peace and war, of prosperity and adversity—how can they, appearing and disappearing as they do like the colours of a rainbow, affect the permanent mental ether in which they momentarily appear? All enjoyments proceeding from outside association, having a beginning, have an inevitable end, and it is not wisdom to rest happiness thereon. Wealth, relations, friends, retinue, and equipage, and all things that contribute to give a glow to life, are enjoyable only so long as the hand of death is unperceived. The current in water brings pieces of wood together and again separates them; the force of the wind joins stray leaves in a heap and again scatters them: all movements in nature being of that type, what hope or what fear need govern human action?

Over the mind hope comes at one moment, despair at another; sense of security and triumph at one moment, fear of danger and defeat at another; joy at one moment, sorrow at another: with mind, the lord of creation, changing its mood and garb in this fashion, like an actor on the stage, what anxiety need there be in life?

Over the body change comes every moment without hope of return to the original and lost condition; infancy lasts for a short time and merges into youth, youth vanishes into manhood, manhood into age, and then to decay and dissolution: when in one's own physical frame one cannot preserve the same conditions for any appreciable time, what hope can there be to control other forces beyond oneself? As the body incessantly passes through various stages, so at its dissolution the mind either takes another garb (which it is pleased or forced by its acts to adopt), or, getting rid of its anxieties and troubles, becomes merged in the Infinite. What cause is there to grieve its loss, when such apparent loss leads to gain? At nightfall birds of different feathers come to a tree for shelter; at daybreak they separate, each going its own way according to instinct, inclination, or a superior mysterious force, one to find happiness in the satisfaction of its wants, another to die of hunger and famine, and a third to be killed by

the action of the elements: they may miss each other for a moment; some may die of grief at the separation; others may rush from one place to another to find lost companions; but, in whatever way each may choose its occupation, the Universe goes along like a steam-hammer in motion, hammering some articles to greater or less usefulness, and breaking to pieces others which are wanting in cohesion of particles or tissues.

"Nae treasures nor pleasures
Could mak' us happy lang;
The heart aye's the part aye
That makes us right or wrang."

CHAPTER II

PARABLES

"A golden mind stoops not to shows of dross."
—SHAKESPEARE.

"Tuchchhopyartholpasatvánám gachchhati prárthaníyatám."
["Of petty minds useless baubles become objects of desire."]
—VASISHTĤA.

"Anágatánám bhogánám avánchhanam akritrimam,"
Ágatánám cha sambhoga iti panditalakshanam."
["Genuine want of desire for unavailable enjoyments and appreciation of those which are present distinguish a wise man."] —VASISHTĤA.

A FEW parables may not be out of place here. They should prove both illustrative and suggestive.

A worldly man anxious for knowledge applied to a Sage for it. The Sage gave him an introduction to a merchant in a neighbouring village. As he passed along the street he met the King's *cortège*, which accidentally threw down a passing ascetic. The King, seeing the accident, directed his attendants to assist the ascetic and to bring him before him, and after tendering profuse apologies he placed some of his shawls and jewels on him and proceeded on

his way. On the King's departure some wicked people went up to the ascetic and wished to rob him of the shawls and jewels. The ascetic gave them away with as much unconcern as he had received them, remarking: "They will probably be of more use to you than to me."

The worldly man, with his introduction, went along and sat down to rest underneath a tree. On the tree dwelt a couple of doves. The female dove, seeing the man, said to its mate: "Look, there is a guest underneath, and he must be treated with kindness and hospitality." They brought bits of wood and straw for fuel and placed them before the stranger, who applied a light. When the fire was lighted, the female dove said: "What shall I give him for food? I have nothing in my nest, and, if I go to fetch something, he may go away hungry. So I will throw myself in the fire and he can make a meal of me." The male dove responded: "I won't let you kill yourself; I myself shall fall and provide him with food." While disputing as to who was to fall, both got excited and fell into the fire, and the stranger made a meal of the doves.

The worldly man passed on and reached the house of the merchant, to whom he gave the letter of introduction. The merchant said: "I am very busy just now, but, if you will rest here for a day

or two, I shall be at your service. I am busy at present in superintending the making of mourning garments for my relatives and friends. My son is going to his wedding to-morrow, and in coming back will meet with a fatal accident. The garments must be made ready for use at once." The stranger could not wait: so he went back to the Sage and reported his experiences.

The Sage said: "You have got all the instruction needed; if you wish to be a good ascetic, imitate the one you met with the King; if you wish to be a good family man, imitate the doves; and if you want wisdom, imitate the merchant."

One night at a stable there were horses in their stalls. The stable caught fire. Some of the horses, which used to be kept in loose boxes for being good-tempered, managed to escape; one or two, although loose, kept quiet as if unconcerned in the fire, and were burnt to death without making a noise; some which were partially tied up for not being thoroughly reliable, escaped after being somewhat scorched. Of those which were well fastened none were able to get away, and all jumped and kicked and struggled noisily while being consumed.

These four classes represent the types of mind of human beings. The first are the wise and good ones who need no bonds of coercion; the second

are the ascetic and resigned; the third are the mixture of good and evil, who are not wholly reliable and who get singed in the world; and the fourth are the wicked and the stupid ones.

There are three kinds of fire which are known to man. The first is the useful fire, which keeps all who come near it in warmth suitable for comfort and happiness. One feels sorry to go away from it, or to see it extinguished. The second is at times useful and at other times gives out too much heat, or is not needed and has to be extinguished. The third always burns so fiercely that it soon extinguishes itself unless the kind hand of a neighbour keeps it within due bounds, or, if he cannot keep it under such control, determines to extinguish it. The first is the virtuous mind; the second is the worldly mind with good intentions; the third is the type of mind which is consumed by its own conceit.

An Aryan King had a pretty daughter. Her beauty led the Court poet to sing:

"Kamaliní maliní divasátvaye,
Sasikalá vikalá rajaníkshaye;
Iti vidhir vidadhe ramanímukham.
Bhavati vijñatamah kramaso janah."

["The lotus droops at the end of day,
The moon pales at the end of night;
So the Creator devised the female face.
One becomes wiser by experience."]

The daughter's charms, combined with pride in his own birth and status, led the King to the resolution that he would not allow his daughter to marry unless he found for her a husband greater than himself. Such a prodigy never appeared to his vision. One day, while out hunting in a forest, he got separated from his companions, and, losing his way, was wandering about till the day was drawing to a close. At dusk he met an ascetic. In his excitement and helpless condition he went up to the venerable man and accosted him, reporting his plight, and seeking aid to find the way out of the forest. The ascetic, accompanying him, pointed out the right track. On getting out, it occurred to the King that in danger and in an unguarded moment he had first accosted and honoured the ascetic, and thus admitted his superiority to himself; and so he must marry his daughter to him. He accordingly proposed the marriage to the ascetic, who, however, made excuses, saying that family life was not suited to asceticism and would hardly help him in his career. The King insisted, and at length the ascetic, not wishing to incur Royal displeasure, consented.

With the Princess the King offered the ascetic half his Kingdom as dower. This the ascetic refused, saying that the anxieties of married life were quite enough, and that those of Kingdom need not be

added thereto. He agreed to accept the Princess on condition that she gave up her Royal state and habits and felt happiness in sharing his ascetic life. As the King could not change the ascetic's purpose of not giving up his asceticism and taking to regal splendour, he was obliged to consent.

After the wedding ceremony was over, the King called his daughter and ascetic son-in-law to his apartment, and, with a view to initiating the Princess into the mysteries of asceticism so that the change in life and circumstances might not cloud her happiness, he asked the ascetic to explain what asceticism was, why that life was preferable to worldly pleasures, and why he would not accept half his Kingdom when most people would be only too glad to get a tenth part of it or of his fortune? The ascetic replied: "You are a great King and know the secrets of human motives, governments, and laws. If you will tell me what happiness rights and responsibilities confer upon the ruler of a kingdom, I shall explain to you my position."

The King said: "Physically, I am not different from the subjects over whose destinies Providence has placed me. I share equally with them the same beginning, existence, and end, the joys and sorrows of life, its appetites and passions; but there must be some qualities in which I must prove my excellence in order to be their ruler and rightfully to claim their

homage. I must have the same impartial vision for all my subjects, the same standard of justice and right, and the same anxiety for the welfare of all alike. Without such impartiality I should not deserve, nor should I long continue, to be their King; for if a State has an unworthy ruler it soon goes to decay and ruin. Subjects take their cue from the ruler; when the ruler is virtuous, the subjects are virtuous; when the ruler is vicious and wayward or partial, the subjects become addicted to vice and disregard the laws: it is the rule of life for subjects to shape their life and conduct according to the example set by their ruler. Force or fraud often succeeds in gaining kingdoms and wealth; but such means cannot maintain the acquisitions gained by them. The ruler, although he makes the laws, should deem himself as much bound by them as the subjects for whose well-being they are made. The laws made by God in the beginning of creation are as much binding on Him as on His creatures, since, although omnipotent, His sense of justice forbids Him, even if He should repent of His laws, to disregard them after promulgation. Therein lies the safety and permanence of creation. Kingdoms and empires decay and die because their rulers cannot keep up the high principles, the impartial laws, the strict sense of justice, the anxiety for the general welfare, which the original founders

lay down for all time. If they could, like the Almighty Ruler, be always in continuous succession and in spite of personal changes impartial, generous, and just; if they could avoid the temptation of the human mind, when swayed by the spirit of evil, to forget their frail nature, to favour a portion of their subjects, and to neglect or to ill-treat the rest; if they could keep in view the abiding welfare and strength of the State and ignore or suppress their own personal pleasures and interests — then the kingdom which possessed such rulers would never perish nor need entertain any fear of rivals or of enemies. A virtuous, self-contained, and self-controlled State, in which the ruler and the ruled recognise mutual duties and obligations, and in which the ruled are taught their duties to each other and are anxious to discharge them—such a State is the Kingdom of Heaven on earth. Some rulers by their divine attributes make the States over which they rule exemplary kingdoms; but as life is short, it seems difficult to keep up the same elevated ideas of government through successive rulers, as a breath of evil (like wild weeds in a well-kept garden, if not quickly up-rooted) converts a Kingdom of Heaven into a Kingdom of Satan and leads to its fall. A ruler's duty consists in nursing virtue and suppressing wickedness, in encouraging manliness and in extinguishing fear,

in relieving suffering and in sharing joys. He should in his dealings with his subjects always command the four feelings of association in prosperity, exultation in beneficence, compassion in adversity, and correction in maleficence. He has to remember that changes are necessary from time to time, after the example of nature, to suit altered circumstances; that such as are proposed by various minds should have careful consideration, and not be shelved merely because the average human mind, being slow or swayed by selfishness, describes them as unpractical; that in all changes the general happiness and welfare have to be borne in mind and not those of any individuals and class; and that the maintenance of the strength and greatness of the State depends upon the advancement in education and culture of all its members from the highest ruler to the lowest subject, in the same way as nature and its laws benefit and affect the smallest insect as much as man, the lord of creation. It is not by hope of reward or by fear of penalty that the highest type of mind discharges its duty and cherishes virtue; the guiding force is natural instinct or the approval of conscience. But the average human mind is swayed by hope and fear, by arrogance and pride; and, in order to keep it to the path of good and to restrain it from evil, reward and punishment are needed in the govern-

ment of men. Rewards in the shape of goods and titles are also necessary to distinguish some from their fellows, for the mind is so constituted by origin, habit, and tradition that, unless leaders and men in authority are somehow signalised in prominence, they fail to extort from the ordinary type such respect as is needed for the preservation of order and for the amelioration of the general condition. Punishments are necessary for the suppression of evil. For any crime, injury, or violence the sternest justice should be meted out to the highest in the land as well as to the lowly; for, if any individual, however highly placed, can commit wrong with impunity, abetted by the State or its laws or custodians, that State is doomed sooner or later to decay and destruction, however strong for the moment it may appear.

'To persist
In doing wrong extenuates not wrong,
But makes it much more heavy.'

"The most difficult thing in human political institutions is to combine liberty with order and sense of duty. The human mind and body should be allowed from birth perfect freedom of development along the right track, and should always enjoy that freedom so long as it does not, under Satanic influence, feel disposed to license and to want of consideration for fellow-subjects. Like

criminals in prison, the human mind wants chains to control its evil propensities. Where the chains are provided by itself, and the number of such minds is large in a State, that State dominates other States. Privilege in any shape is not conducive to national welfare; the only privilege which does no harm is that gained by one's own self by high mental and intellectual attainment or distinguished service, which indeed is no privilege, but a laudable recognition of exceptional personal worth. A king or other ruler of a State should surround himself with counsellors chosen from among the ablest and the most cultured in the land. The mind is weak and finite, and, unless a ruler's mind is supplemented by others equally interested in the welfare of the State, all aspects of a question cannot be rightly considered before action is decided upon. There can be no right without corresponding responsibility, and the higher the right claimed or undertaken the greater is the responsibility. A king's happiness consists, like a parent's in relation to his or her children, in making all his subjects happy, in giving them good laws and government, in imparting to them his own sense of duty and the best possible education, and in enabling them to fight the battle of life on the most favourable terms. A State which has a model king or rulers and dutiful and con-

tented subjects has to fear no enemy or rival; on the other hand, it sets a good example to neighbours, and may even attract their subjects within itself." So spoke the King.

The ascetic son-in-law then asked: "What are the usual types of mind among the subjects of a State?" The King answered: "The types of mind are as various as the faces, no two being alike, but a general classification may be made of a few main characteristics. The great mass may be taken as the *sober* type, with heartiness, good-nature, and sincerity dominating their mental disposition and physical action. A portion may be called *vain*, who wish to pass as better than the reality. A third type is *comic*, which regards the humorous side of things and holds it up to associates as well. A fourth is made for *haughtiness*, to trample on those who are indisposed to resist or too amiable to trample on them. A fifth is *rude*, which by birth or breeding is devoid of good manners and wanting in consideration for the feelings of others, and influences others for evil. The fourth and fifth classes, if numerous in a State, want strong rulers to control them; otherwise, owing to the facility with which the human mind catches evil, they leaven the whole lump and undermine the greatness of the State. A sixth type is *easy-going* and disposed to lethargy; it

does not wish either to interfere with others or to be interfered with by others; it is indisposed to struggle to better itself or the State, and, if encouraged, inclines to have all play and no work. As a State advances in wealth and prosperity, with a fondness for the luxuries of life, work ceases to be liked for its own sake and is taken up only for pecuniary gain; the disposition to get more money for less work increases; an idea of self-importance creeps into the mind; and in time foreign rivals with more virility are enabled to get the better of it. Where the ruler is really patriotic, any signs of lethargy or slackness in the discharge of duty should, like riot, rebellion, and the oppression of one portion of the community by another, be promptly and strongly repressed."

Wishing to know the mysteries of asceticism, the King then asked his ascetic son-in-law to enlighten him. The son-in-law answered: "The time has not arrived when I can with advantage to yourself fully explain the aims and objects, the rules and processes, of asceticism; but I may tell you that ascetics try to discharge their duty in the career they adopt as earnestly as kings and rulers try to discharge theirs in their own sphere according to the lights which guide them.

"The aim of asceticism is to gain by self-control the happiness which worldly people expect to

obtain by self-indulgence. The process is the same as is recommended and adopted in boyhood and youth for the attainment of other knowledge. Boys and girls have to be placed in schools and go through a regular course of training before they are fit to undertake the duties of life. Disobedient and refractory pupils are placed in reformatories to change their nature or habits. People disposed to vice and crime are placed in restraint for their own benefit as well as to guard their fellow-creatures from injury. Those who wish to follow the road to asceticism have to keep to solitude, which alone enables them to reach their goal. Kings and princes, nobles and aristocrats, men and women led by vanity or pride of any sort, become exclusive for reasons of their own. Ascetics seclude themselves not through the motives which lead worldly mortals to seclusion, but because in solitude they can avoid worldliness, follow their vocation, and attain their end more quickly. When an ascetic has gained the height of his ambition and suitably clothed himself with the armour needed to guard the mind from assaults made by enemies within and without, he may go about in the world freely without danger or fear, as a king becomes secure and can attend to the domestic needs of his State when his rivals and enemies are subdued.

"I was only undergoing the training needed to

gain the object when you broke into my solitude and honoured me with your presence. Had I been fully qualified for my career, no kings, princes, or army could have disturbed me, nor would any consideration have led me to accept the hand of your angelic Princess. She now voluntarily chooses to share my fortunes, and the day may come when we shall both appear again before your royal presence freed from all mental darkness and doubt and more deserving to be the children of a great and virtuous monarch."

With these words the couple left the Court and repaired to the ascetic's secluded abode. Leaving the Princess in the hut or shelter made of palm leaves, he went, according to habit, in search of food, and, bringing what he could gather in the shape of fruit and vegetables, asked his wife to share it. The Princess made the excuse of "no appetite" and would not touch anything. So the ascetic ate what he needed, and put the rest aside for the next day. Seeing this, the Princess fainted. Having brought her round, her husband asked: "If the sight of ascetic diet takes away your consciousness, what effect would the eating of it produce upon you?" To this the Princess replied: "It is not the sight of your food which affected me, but the thought that while you refused half my royal father's kingdom

as dower you yet carefully guard a little food for another day. This is curious asceticism."

The moral is, first, that the proudest personage may find himself in a position of danger and difficulty when a sense of helplessness brings on forgetfulness; secondly, that ascetics are not those who go about in the external garb associated with asceticism; and thirdly, that all persons however born and bred, should have the culture to accommodate themselves to the position in which they may chance to be placed.

CHAPTER III

KNOWLEDGE AND ASCETICISM

"All things were made by Him ; and without Him was not anything made that was made." —ST JOHN.

"Samasteshu vastushvanusyútam ekam
Samastáni vastúni yam na sprisanti,
Viyad vat sadá suddham achchhasvarúpam
Sa nityopalavdhisvarúpoham átmá."

["In all substances the one indivisible essence,
Which itself is not affected by any substance,
Always pure and crystal like the sky—
That is the form of the omnipresent and ever-perceived Soul."] —RISHI.

THAT knowledge alone is true and effective which enables the mind to perceive unity in variety, the one indivisible essence pervading all sentient life. For the attainment of such knowledge the utmost virile effort and concentration of which the mind is capable is necessary. To secure and guard the greatness and efficiency of a State constant effort is needed by the greatest and cleverest minds born therein, and if such effort is slackened or misdirected the State goes to decay ; to keep a town clean and healthy, numerous men have to devote their energies

to the purpose, and yet, with all their care, physical ailments and premature deaths cannot be avoided; to have a happy family every member undergoes personal sacrifices, and yet happiness cannot be permanently retained therein; to secure the growth of a small plant which lives for a short time, much care is needed; to earn his bread, a man has to work (like assiduous ants and insects) from daybreak to nightfall, and yet he does not succeed in making his body last longer than extraneous circumstances permit. Great warriors and heroes have in their day subdued all foes and founded great physical empires and kingdoms with selfish aims: how long have the kingdoms and empires survived them? The empires, however, which great minds have sought to build up for the enlightenment and happiness of their kind in the thoughts, ideas, and principles enunciated by them, still prosper and will thrive till the end of time. Parents have children to discharge their obligations and liberate them from debt and bondage; kings have soldiers to guard them from danger, and to free them from fear of enemies and rivals; but the human mind has no one except its own self to help it to release itself from the bondage of ignorance and of evil desires. This bondage once removed can never like other bonds or enemies return.

The influence of ignorance and evil is great and

universal: the influence of good is confined to a few both in possession and in giving. If it were possible to exterminate the brood of Satan, life would be happy and its career easy; but the presence of that brood, like good with evil, joy with sorrow, pleasure with pain, enables the mind to perceive its duty, to guard its purity, to exercise its virility, and to understand its lasting interests. The permanent good of the mind lies in securing indestructible and unvarying joy. That joy can be secured only by the mind itself. It has to comprehend that joy or any other possession rests but on very unstable foundations if it depends on others for its existence. The mind finds itself often unable to control its evil propensities or to keep to the straight path of good. If it is powerless in the matter of its own needs, how is it possible for it to control the acts of others? A breath brings the mind with its garb into existence, and a breath takes it away into eternity. Its duty is to comprehend the dream-like nature of its being, to feel its insignificance until merged in the Almighty and universal mind, and to perceive the blessedness of being little with the potentiality of the Infinite.

For a king to rule well, for an officer to carry out his orders and to discharge his duties satisfactorily, for a soldier to fight successfully, for a family man to know the way of prosperity and

happiness, for an artisan to understand the secrets of his business or trade, much training is needed, considerable wisdom has to be shown, and a great deal of self-control has to be practised. To be able to control both physical and mental nature in order thereby to perceive the essence in which rests all existence, past, present, and future, necessarily requires much more training than suffices for the gain of temporal ends. To the acquisition of a livelihood, of the satisfaction of other daily wants and of ephemeral joys, man is ready to devote all his time, energy, and thought; yet the wants never are satisfied, the joys never become lasting, and the livelihood is seldom secured for all his life.

In all enjoyments lurks the fear of illness interfering with their continuance; in all happiness is the fear of its disappearance; in wealth is the fear of its loss or diminution; in service is the worker's fear of displeasing his employer, and the master's fear of losing the servant's willing obedience; in victory is the fear lest the enemy become strong again; in family life is the fear lest progeny and relations bring disgrace to the blood; in honours is the fear of stain or rivalry; in reputation is the fear of calumny; and as regards body and its existence, there is always the overshadowing dread of death. If everything desired or gained by man is the source of fear and anxiety, it would seem

worth his while to seek the condition of life in which all fear vanishes and perfect serenity comes over the mind. Being trained in worldly ways, one may ridicule the notion of a better and happier life, like Shakespeare's railing beggar:

> "There is no sin but to be rich,
> And, being rich, my virtue then shall be
> To say there is no vice but beggary."

To such intolerance a wise man would say: "By all means keep to the path which leads you to happiness, but do not delude yourself with the uncharitable notion that others will not find it in other paths. Such delusion is excusable only when ignorance cannot grasp the ways of the learned, when the vicious cannot understand the ways of virtue, when wine-bibbers ridicule abstention."

Asceticism is a branch of knowledge as difficult of attainment as any other known to the worldly man. As one who delights in chemistry wishes to carry on his experiments in his own cabinet, as one who is fond of study wishes to be left alone in his library, as one whose aim is earthly gain does not brook interference with him in his special work, as one who is truly religious does not let others intermeddle with his devotions, so one who wishes to know the secrets and joys of asceticism can succeed in his object only if he be left alone and not interfered with by worldliness. Unlike worldly

joys, asceticism is not meant for the worldly mind. Whether or not worldliness is more useful than asceticism is a question which each mind must answer in its own way of thinking and teaching. It will readily be acknowledged, however, by even the most worldly spirit who possesses some culture that in all departments of life abiding happiness rests on self-control and often on self-sacrifice, and that self-indulgence, if not checked by associates or by the civil authority, can only bring ruin upon its votary. In the same way, while asceticism unalloyed by the least admixture of worldliness may be accessible to a higher type of creature than the human mind, yet asceticism in mere man, born and bred amid worldly environments, cannot but be affected by some tincture of worldliness. Freedom and bondage alike are feelings of the mind; they have nothing to do with its material garb, which can never while it lasts shake off dependence on food, sleep, and other necessities, as well as on fellow-creatures in various ways. The aim of asceticism is to liberate the mind, letting matter follow its own career of growth, decay, and dissolution. Even if, as one school of thought teaches, the mind ends with the body, while the body cannot by any known means be prevented from passing through the changes prescribed by nature, the mind can, at least during all the time that it is associated

therewith, retain an evenness without change. Asceticism, like high moral culture, indicates the way to secure that state of unchangeable serenity.

Owing to habit, association, and tradition, the mind finds itself in a curious predicament on its entry into the battle of life. It observes a parting of ways. One way, if at first somewhat dismal, at the end is full of joy, of good intentions, of noble aspirations, and of manly effort. The other is bright with surface glitter, with high hopes, and with present enjoyment, but it leads on smooth tracks to danger. The first way may look deserted and overgrown with weeds; the second may appear to be full of life and delight. But the first leads to freedom from earthly evils, while the second plunges the wayfarer into deeper troubles. The mind often fancies that it has come here not to continue the freedom which it had been enjoying from eternity in association with its immortal parent, but to obtain the temporary delights that are really hemmed in by the network of bondage. So it chooses the second and glittering course. A few minds, from a desire either to retain exclusiveness or to prove their courage and virility, adopt the secluded path. The mass, through a chequered career of pleasures and pains, eventually find reason to repent of their choice, and many then strive with considerably greater effort to gain the other path.

Which path is more desirable and more enjoyable each mind has the potentiality and freedom to decide for itself after the preliminary stage in which its association leads to the one or the other.

Asceticism is one of those paths. Like training in other departments of life, it is a form of discipline for both mind and body. It is not the selfishness of solitude or of resignation which is its end; its object is to combat self-assertion, arrogance, and domination of self over other selves. If a mind born and bred under favourable conditions can gain the end without what is apparently selfish seclusion, there is no need for it to go through the discipline which asceticism prescribes. At school, in prisons, in the army, discipline and control have to be gone through. Some need them more than others. It does no harm to those who do not need them, or need them but little, to pass through the same ordeal as those who need them more. It cannot, therefore, be disadvantageous to any mind, whatever career in life it may adopt, or whatever object it may have in view, to go through some of the discipline and self-control known by the name of asceticism. It is more or less practised in daily life by all persons; the greater the culture, the more apparent it is in the character. In modern life, with the ominous decline of regard, affection, attachment, and consideration,

there is a marked tendency towards mental asceticism and a corresponding development of material greed.

To asceticism, or the control of the mind, there are two well-known paths. The body is controlled by other created substances, from the sun and the elements down to the smallest biting insect and thorny vegetable, including what is consumed as food. The mind can be controlled or liberated only by itself. Two ways have been discovered by man for the cleansing of the mind from impurities and for its liberation from bondage. The first is the control of the breath of life, and the second is the light of knowledge; and neither of them can be achieved otherwise than with earnest effort and steadfastness. The human mind, petty, insignificant, and powerless as it generally appears to be, is gifted with the potentiality to gain even the "lordship of the heavens," not to speak of ephemeral worldly success, provided it could but be resolute, energetic, and prudent in the course to be pursued for the purpose of such attainment. Half-hearted attempts never succeed, or only partially succeed when rival attempts are equally or more half-hearted. Like children lacking teachers to lead them towards the temple of learning, like adults who need guides to point out the way to their goal, the mind generally requires initiation at a certain stage in order to gain its end quickly and successfully. This initiation is

given by what are called experts. It is a mistake for an expert to think highly of himself or of his achievement if he succeeds in helping a fellow-creature along the right road. A resolute mind finds an expert to show the way, and even if it does not find one, but yet has will, firmness of purpose, and patience, it obtains guidance from a light within itself, proceeding from the Source from which the knowledge of experts as well as all other light, seen and unseen, in the past as in the future, has emanated and will emanate.

The mind keeps its contact with the body by means of the air which is called the breath of life. So long as there is respiration, the mind retains its faculties, passions, and appetites; and one of the ways to make it lose its character and to render it powerless for mischief is to control the breath. It may be said that in rendering it powerless for mischief such control incapacitates it also for good. That is true; and that is why this way is named forced or coercive asceticism. No means has yet been devised by man by which coercion or force can succeed in stopping evil merely, while at the same time allowing free play for good. Any coercion, like tyranny in civil life, unhinges the mind, rendering it at once impotent for good as well as for evil. Coercion can be only of short duration, since the coercive force after exertion goes

to sleep and injures itself, or else has to succumb to greater forces. It is the same with coercion on the breath of life. If gradually and patiently practised, it may gain its end of rendering the mind powerless for mischief, but, being a forced method, it runs the risk of self-exhaustion, with the result that the mind reverts to worldliness as soon as the force is relaxed and temptation comes in the way. Hence this means of control can be practised and retained only when one retires from the world to live in seclusion in forests and mountains inaccessible to worldly mortals. There can be no hindrance or temptation in such places; and the practice, while suppressing the faculties, gradually enables the mind to perceive the eternal light and to become merged therein. This procedure may be ridiculed as avoidance of evil, and not the virility needed for the suppression of present evil. Such ridicule, however, from ignorant persons may be disregarded, since most of such persons, while abiding in the midst of evil, do not show much manliness in resisting it, and those who have manliness to resist it for themselves do not appear to have much success in inducing their weaker brethren to follow their example. So far, therefore, as individual gain is concerned, a secluded life is as useful as a worldly existence for a strong mind; and as regards the charge of selfishness both are also on a par, since

even the strongest mind in worldly contact cannot do lasting good, and on the other hand runs the risk of losing its virility unless it keeps aloof from weaker fellow-creatures.

If it is possible to imbibe culture and learning without detention in school or class-room, if it is possible to get high-breeding without control of the weaker mental instincts, if it is possible to gain discipline and training in any department of life without coercion of some sort at the initial stage, it is also possible to practise asceticism while leading a worldly or family life. The object of all culture and discipline is the same — self-control. If it can be achieved without effort and without sacrifice, there is no possible objection to such easy process; but observation of how matters are regulated on the planet does not inspire the hope that any desirable object can be gained without exercise of virility. To control any artificially acquired disposition of the body or of the mind requires effort and sacrifice. To be able to control the breath upon which life depends, and which is life itself, is no easy matter. The mind, however, like physical nature, seems to be gifted with the capacity to mould, twist, or adapt itself to any imaginable extent, provided the process is commenced at the proper time and adhered to with energy. In ordinary life is observed in one

class of men the development of the physical muscles, strength, and endurance to an extent which, if attempted by another class, would lead to a breakdown or even to death. In a second category, the mental and intellectual faculties are so cultivated that other classes cannot conceive the possibility of acquiring them by any effort of their own. In a third, the disposition is trained and regulated in such an unusual manner that other natures, not being able to grasp its meaning or aim, can only laugh at it, and call it eccentricity. The fact is, as an Aryan proverb says, that "a forehead unaccustomed to paint smarts and deems it unbearable," or, as a great Sage has observed, that "there are self-pleasing humorous minds that regard girdles and garters as bonds and shackles." Whatever course man wishes to adopt should be undertaken at a suitable time and under proper conditions, otherwise there is a likelihood of disappointment or failure.

The control of the breath is, like wise procedure in other matters, commenced slowly and gradually, by inhaling with one nostril, stopping breath for a while, and then exhaling with the other nostril. The duration of control depends upon practice, and has to be lengthened slowly. Haste or rashness may not only cause failure but upset the system and even bring on disease. One generally

takes in this way the first step in the control of the air of life, and in the retention of it in the material body. The process, when properly and gradually developed according to the capacity and idiosyncrasy of each system, rids the body of liability to disease, and the mind, if suitable culture accompanies it, of worldly impurities, and so enables it to perceive the eternal light. While the process is carried on, food, exercise, and sleep have also to be regulated, as in human training for a race or other athletic competition, and other passions and appetites have to be wholly controlled, so as to leave the mind free to develop itself without pernicious association of any sort. If success attends the first efforts and no impatience is manifested, one may in time be able to control the breath for hours or days, to lift one's material frame partially in the air, to feel the unity of the eternal essence, to observe the cogitations of other minds (or to practise what is called thought-reading) at pleasure, and even to manifest oneself spiritually wheresoever and to whomsoever one chooses. This is, however, the last stage, which is difficult, and rarely possible, of attainment by social man. Hence those whose ambition is to attain it reside in seclusion in localities inaccessible to worldly mortals. By ordinary men, who deem health and life worth

guarding, the process, physical and mental, may be rightly tried to a reasonable extent for the attainment of the desired end, if not of lifting one's body in the air, or of getting into the thoughts of other minds, yet of securing health, since physical ills may be controlled, life prolonged, and mental happiness guarded in proportion to the control of the breath of life.

How the method of coercive asceticism (*Haṭayoga*) may conduce to the control of the breath of life and to the subjugation of matter is exemplified in ascetics still to be found in parts of Aryaland, but who are getting more and more rare by reason of the spread of unbelief, occidental influence, and materialism. A case is well known to have occurred in the reign of the last Aryan King of the Punjab, Runjit Sing—a case vouched for by the foreign residents at his court. It is cited as an example of how matter is controllable, although it would be rash to assert that the process, unless accompanied by control of the mind, does any good to the subject or to the community, except as a proof of the capacity of the human figure to subdue nature. As regards his final surrender, it is on a par with every human achievement. The body, after careful nursing for scores of years, succumbs to a sudden illness; the mind, after a continued process of training, may be suddenly unhinged by some

worldly misfortune; great engineering works are hurled to the ground by an act of nature; great empires, after centuries of effort to build them up and consolidate them, suddenly totter to their fall by an unforeseen assault. Every created thing must decay and perish. Human effort and virility lie in trying to make things as lasting as possible.

Supplementary to control of the breath is another process, which can be easily tried by anybody without training and without any sacrifice, and which is beneficial for the brain and the sense of vision. It is to inhale a little cold water through the nose just after getting out of bed in the morning, and before taking food, first with one nostril after the breath is exhaled, and then with the other after inhaling the air, and not letting the air out or in during the process. This cools the brain, keeps the eyesight bright and clear, and prevents susceptibility to chills. It has to be done very slowly and cautiously at first so that the water may not get into the wrong channel; and too much water imbibed in the first stage may cause gumboils, toothache, or rheumatic pains. As in all other training, it has to be gradually regulated to the quantity which the system can bear with beneficial effect, and as soon as any evil effects are perceived, the quantity must be diminished, or the process must be altogether stopped.

Control of the breath as above indicated, with forced control of the mind and senses, is coercive asceticism. It was practised generally by persons who, having been born and brought up under comparatively hard conditions of life, could adapt themselves to the trying process without injurious effects on their physical system. The process did not seem suitable to those who, having been born and brought up under more effeminate conditions, found it difficult to go through the training while indulging in the luxuries of life to which they were accustomed from infancy. Moreover it was discovered that, although by the forced process some might gain the end, it is, like the performance of daring athletic feats, fraught with danger. In flying through the air from one suspended bar to another an athlete may just miss the objective bar and come down to the ground. In shows, a guard-net is considerately provided, but there is no guard in the process of asceticism except such as may be provided by one's own self, and in case of a fall either through impatience and hurry or through worldly temptation the back gets broken beyond possibility of repair. For this reason cultured people tried to discover an easier and more sure process.

Somebody has remarked, and boys are taught at school, that "there is no royal road to learning," but the process which was ultimately found more

suitable for the man of the world was designated the "royal road to asceticism" (*Rájayoga*). One may go along that road as far as one likes, rest where one wishes, or discontinue the process, and no evil consequences can come of it; the path that is travelled proves always useful in life, even if the traveller cannot resume his journey, and there is no risk either to the physical or to the mental frame from worldly temptations, which are in this process gradually relinquished by the exercise of reason and not as in the other by force. It is, in fact, as in political life for adults, or under good teachers for children, a government of freedom and love instead of control by force. In this process, termed Asceticism of Knowledge, there is better chance of success if it be commenced early in life, before the mind has caught any or much of worldly impurity; after it has gained the end, its armour is strong enough to resist all evil temptations, even when in the midst of them. In cases where it has not been commenced early in life and some worldly experiences have been undergone, it is perhaps still more valuable and useful; for, as the mind knows the joys and the dangers of worldliness, the ephemeral nature of the former and the constant presence of the latter, the temptation to the natural inquisitiveness to know the sweetness of the untasted fruit disappears, although there may lurk some risk of recurrence

to previous habits. This risk, however, is minimised as the process of knowledge advances, and even when it does not wholly disappear no great harm can come to the enlightened mind from the body's indulgence in old habits, which only hastens the end of the physical frame but cannot affect the mental state. The process is commenced and continued during the period of adolescence, the age from ten to twenty-five, which is devoted also to the acquisition of other knowledge. The chief requirements in the process are: first, good teachers; secondly, suitable books; and, thirdly, self-help. The first requirement is beyond one's power to secure at will; it is provided either by guardians or (in case of intense desire of the mind) by Providence. A case may be cited in illustration. A great and learned Aryan Sage, known as Vyásadeva, had a son, named Sukadeva, whom his father brought up to wisdom. On attaining suitable age, he questioned his parent about the Mystery of Life and how it could be solved. His father explained it to him to the best of his ability, but the son remained unconvinced, saying: "What you have explained to me is the same as what I have come to know by intuition, but I want more authoritative guidance." The father, comprehending his son's need, referred him to a great and virtuous king, Janaka, who at that time was famed for his wisdom, piety, and learning, and who, although

of the caste of rulers (*Kshetriya*), was deemed to surpass all living members of the caste of learning (*Brâhmana*). The boy, going to the King's palace gate, sent word to the King of "the arrival of Sukadeva, the son of Vyâsa, for an audience." The King was holding a Court, and pretended not to hear the announcement. The boy, receiving no reply, stood at the gate for hours, sending word several times with the same result. Towards evening, the King ordered an attendant to show the boy Suka to a luxurious apartment of the palace, and to treat him to all the enjoyments which worldly people relish, and which are associated with royalty. The boy was kept there for several days amidst royal pomp and magnificence, in the presence of everything which the heart can desire for its satisfaction. Still nothing moved him from his purpose, and he continued to send word from time to time that he craved an audience. After a week the King seemed to be convinced of the good faith of his young visitor, and granted the audience sought. The boy repeated to the King the question which he had addressed to his father. The King explained to him what he wanted to know much in the same way as his father had done. The boy Suka now became thoroughly convinced, as the King's teaching tallied with his own intuition and his father's explanation, and went his way.

The second requirement—good books—may be found everywhere, and one has only to seek and study them.

The third requirement depends upon one's own self, and can be satisfied by an earnest desire for knowledge, by the needful training and control of self by self, by fondness for suitable associates and the avoidance of undesirable ones.

That is knowledge which gives one's mind the light whereby all doubts and hesitations, miseries and sorrows, fear and disgust are dispelled, which guards it from falling again into the whirlpool of ignorant worldliness, and which keeps it in unalloyed bliss and eternal serenity here and hereafter. That is laudable work which does not lead the mind to bondage; that is learning which gives it lasting freedom: all other labour is mere worry, since it only tends to weaken and dissolve physical and mental strength. That is mental freedom which does not succumb to the passions of anger, lust, and avarice, when temptation comes in the way, and which is unruffled at the sight of death or danger. That light is true which enables the mind to distinguish between truth and falsehood. That distinction is real which perceives the unchangeableness of the eternal essence of the soul and the fickleness of all other things and conditions which exist. That mind has attained the

light which in prosperity and in adversity, in festivity and in gloom, maintains its equanimity. He has achieved peace and bliss whose vision, like the nectar-flowing moon, extends the same serene light to all mankind. He is a real hero in life —an incarnation of sublimity—who preserves a calm and equable mind, neither annoying his fellow-creatures nor being himself worried by anybody or anything; whose mental and physical powers are at the service of everybody in need; who perceives the evanescent nature of his physical frame and of the whole material world; whose intellectual light, like the light of the sun, shines on court and cottage alike; who is convinced that pleasure and pain are mere mental conditions, which must be present in the active mind to give variety to existence; and whose view of heroism lies, first, in the suppression of his own evil propensities and passions, and, secondly, in the conquest of those enemies, both material and moral, of himself and of mankind, who encourage or permit evil of any kind to thrive in the world. That reasoning is true which enables one to avert danger; that vision is correct which presents to the view of the mind the eternal truth that every created object is bound to perish; that worldliness is wise which perceives that nothing is gained by laziness except one's own destruction; that light

is clear and bright which leads the mind to feel the same sympathy for the powerless as for the powerful, for the poor as for the rich, for the ignorant as for the learned, for the foolish as for the wise, for the unclean as for the clean, for the lowliest animal or insect as for the prize-winning horse or dog.

The powerful, the rich, and even the learned succumb to and develop vanity by the worship of their fellow-creatures. When properly worshipped, however, the soul loses all its impurity and becomes more gentle and amiable. The consciousness of self in the physical frame is the sign of the existence of the mind. The more that consciousness is nursed, the more material the mind becomes, and the more inseparable become the physical enjoyments which grow by satisfaction and, when checked, or not available, cause misery and death. The mind, until it is controlled by wisdom and knowledge, can never remain idle; even if its physical organs are inactive, it must be always performing in thought acts which are virtuous or vicious, according to its training, aptitude, and association. When it ceases to have any worldly thought, bad or good, then does it approach the Godhead out of which it sprang.

With a little effort in the way of reading and companionship, it is possible to comprehend the

mystery of existence, but it is difficult to renounce physical joys by control of the mind, which comes only of long and continuous habit. The mind is so constituted that whatever it takes a liking to and constantly practises comes in time to fit its nature so well that its absence makes it unhappy. It has also the potentiality to command whatever it earnestly seeks with energy, prudence, and assiduity, unless through impatience or fatigue it relinquishes its purpose. The search for temporal objects according to birth, environments, and other circumstances it is not necessary to give up in order to attain such knowledge as commands lasting bliss. The only requisite is steadfastness to the principles of right, equity, and justice, whether they help or hinder the attainment of such objects. The desire for objects which can be gained only by a sacrifice of these principles can be controlled by a conviction of the evanescent nature of all earthly conditions and a consequent diminution of likes and dislikes. Until the full light of knowledge dawns on the mind the control of the organs of sense has to be exercised in the same way as high breeding is distinguished from low. When that knowledge comes, and all distinctions vanish, there remains nothing to worry about. Likes bring joy, dislikes misery; whenever there are likes, there must also exist dislikes; hence the happiest state is the absence of both.

The Soul, as the rider of the car of the body with reason as the driver and mind as the reins, is driven along the five roads of beauty, taste, smell, touch, and sound, by the team of five fiery steeds represented by the five organs of sense—eye, tongue, nose, skin, and ear. All these together make up what is called the "lord of creation," for whose enjoyment or suffering the universe is created. The mind, with the organs of sense and their physical instruments, performs the work assigned by nature; it is only egoism blinded by ignorance which takes credit to its physical figure for duty discharged, or finds fault with others for mishaps, both of which results are mere phases of nature's tide. That tide is perceptible to the mind when it can remain unmoved like a stone in the presence of joy as of sorrow, of a coveted as of a repulsive object.

A sign of greatness is serenity in acquisition as well as in separation, since every person and object, even one's own physical frame, having been acquired at one moment, is bound to be separated at some other moment. Separation is as sure to follow all association as effect follows cause, or as dissolution comes to every created object. It is impossible for the mind to have peace and bliss until preference and aversion are wholly discarded, and until it can regard whatever comes in the same manner as one

who in sleep has been dreaming of kingship or beggary, of happiness or misery, and finds when he awakes what an illusion was his vision. In human affairs, there is no evil without good, as there can be no good unalloyed with evil. It is, therefore, the highest wisdom to be neither elated nor despondent, but to do one's best in the circumstances under which one is placed, and let the result be what it may.

"Have a heart that never hardens, and a temper that never tires, and a touch that never hurts."

CHAPTER IV

THE DAWN OF LIGHT

"Fathers verily for a few days chasten us after their own pleasure, but He for our profit, that we might be partakers of His holiness." —HEBREWS.

"Jñánam satám mánamadádinásanam
Keshám chid etan madamánakáranam
Sthánam viviktam yaminám vimuktaye
Kámaturánám ati kámakáranam."

["In the good the light of knowledge dissipates arrogance and delusion;
In some people it causes haughtiness.
A retired spot conduces to the freedom of the self-controlled,
But it helps the evil-disposed in doing mischief."] —RISHI.

THE body has been described as "the temple of the Holy Spirit, which is in it, which it has from God." Like a temple, or other holy place which man honours, it should have all necessary care so long as it chooses to last. With it the mind has the capacity to enjoy all earthly pleasures, to attain knowledge, and even to become divine. When the physical part dissolves into its component elements, the mind loses nothing, but can, at its will, take another figure according to the intensity of its preference

or repugnance, like the perception by the senses of visions conjured up by the mind. Should this idea not commend itself, it would be readily admitted that the mind can at any rate lose nothing by being separated from an associate whose connection with it is sure to end sooner or later. In any case virility lies in not depending too much on any association, but making the best and most prudent use of it while it lasts, not disliking it so much as to cause oneself misery, since it may be beyond one's power to get rid of it. Dislikes, like disasters, come at times for the sake of trial, and to test the amount of virility and constancy in man. Should there be always good fortune in life, and nothing to strive for, man's life would become very dull indeed. The best chance for the exercise of the faculties lies in keeping oneself always prepared for danger. In prosperity, health, or good fortune, one should remember that it may disappear any day, and so be on one's guard. In adversity, one should be buoyed up with hope, since,

> "When fortune means to men most good,
> She looks upon them with a threatening eye."

Long continuance of evil has given the human mind such a liking for it that it is now no easy matter to check it or to get rid of it. A much greater task than the clearance of the Augean

Stable lies before man. But in that case there was only one Hercules to do the work. In the removal of evil every human being is interested, and, if a large number were to devote all their thoughts and energies to the task, the work would be light compared to that of the muscular hero. Besides, physical muscles are unreliable: they eventually get weaker by work and age, and, when their possessors disappear, may not have suitable successors; but mental virility never gets weaker, gains accession of strength by use, and always leaves apt disciples behind. The work before the human family — the work which is needed to bring lasting prosperity and joy to men—is connected with both matter and mind. In the region of matter, there are always plenty of workers, because matter appeals easily to the imagination and its effects appear tangible. It is impossible, however, for any gain in the material sphere to be wide and permanent until it is bound up with the improvement of the mind. Name and frame are evanescent; the first is a conception of the finite human imagination, and the second that of the Infinite or Divine mind. To neither, therefore, should any value be attached, since both play their parts for a number of years and then disappear into eternity; but the conceiving mind always remains, and will continue

to the end of creation and of time to suffer misery or to enjoy bliss according to the path towards which it is led by its virile elements. A gain of the mind also benefits matter, but some gains are immediate and pass away, while others take time to come and last longer. Culture and foresight are alone needed to determine which is of greater value and better worth striving for. It is a weakness of the mind to be often attracted by glittering objects without caring to enquire if the glitter is real and lasting. As a Sage observes—

> "All give to dust that is a little gilt
> More laud than gilt o'erdusted."

A connoisseur is alone able to distinguish imitation from reality. If one mind succeeds by effort and study to attain connoisseurship, other minds can do the same. Resolution, courage, care, and unwavering purpose are at the command of every reflective mind which chooses to bring them into play for the attainment of objects which may appear to it desirable and beneficial.

The comfort of life is best and soonest secured by that universal love which great Sages and Saints have always impressed by precept and example upon their unilluminated brethren. In the suppression of evil, from whatever cause it may have come (which it is useless at the present

day to lament or to ignore) sternness and justice may be resorted to without sacrificing the unity of vision on which peace and happiness rest. If a child, through evil companionship or teaching, does wrong, the dutiful parent or guardian does not hesitate to correct it in a suitable manner beneficial to itself, feeling that its own future interests will be jeopardised without such correction; but his affection for the child does not vanish even during the process of correction, for which a semblance of harshness may at times be needed. The process is beneficial not only for the child but also for the parent or guardian, whose comfort and happiness in later life depend so much upon his having dutiful children. Man's love, like charity, duty, and all the virile virtues, begins at home. It should first go towards the children and other relations who are born nearest to him in the restricted spot bounded by walls called his "home." It should extend, secondly, to his neighbours in the village or town where he resides; thirdly, to the land of which the village or town forms a part and whose government, laws, and institutions are made to render him happy; and, fourthly, to other lands, separated by other barriers devised by man or nature, which are in a sense not less his "home" than those parts which his mind can easily grasp. If interest

dominates sympathies, there should be hardly less sympathy for distant lands and kindred than for those nearest to oneself. Evil, wherever rampant, will come to affect one sooner or later, even if one resolves to have no contact with the region where it exists; so will the good somehow come to benefit one however much one may, through narrow prejudice or antipathy, try to reject it as "foreign." The sun and moon and all other forces of nature exist for all creatures alike. Virtues and vices and other mental conditions are common to all mankind. The origin, being, and end of all are the same. Joy and suffering, blessing and cursing, are the lot of all. With every vital thing common, how the misguided mind conjures up spectres of differences which are the inheritance of Satan and of tradition passes comprehension, except on the supposition that the world as constituted will cease to be unless good and evil, pleasure and pain, and other contrasts in the material as well as in the mental sphere exist to lead the mind, like the ocean's tide, to and fro without rest and without peace.

In the attempt to extirpate evil it should be remembered that any dalliance with it or weakness in its suppression does lasting harm to mankind. The human mind is more amenable to the influence of example than of precept. Example is set by

teaching and association. Teachers and companions should therefore be above suspicion or reproach. Man finds companionship in anything which by nature has movement or sign of life. Even fire and flowing water, such as fountains or torrents, owing to their activity, please and influence him.

> "Things in motion sooner catch the eye
> Than what not stirs."

A wholly inanimate object, like the dead corpse of even the dearest relative, does not satisfy his desire for society. Hence individuals and nations who by their position or success show stronger signs of life have greater opportunities for good or evil. How necessary it is for dominant individuals and races to have the noblest and most humane characteristics is evident from facts observable in daily life. The lower individuals or races are in intellectual attainments and moral culture, the more brutal is their conduct towards fellow-men or other races who may be temporarily placed at their mercy. The subjects of States which have despotic or oppressive rulers and military dominance are the most inconsiderate in their dealings with other men or races with whom they come in contact. Individuals who in subjection or service are treated unkindly by their masters or dominant brethren return the unkindness not to their oppressors, but

to relations, children, and dependants. The human mind proves by such action that the example set has its effect, and that, failing vengeance on the tyrant, it finds satisfaction in wreaking it on such fellow-creatures as may be tormented with apparent impunity. Civilisation does not consist in the possession of a particular cutaneous complexion, or in costume of a particular cut or shape, or in covering the physical frame according to notions of decency current at a particular time or suitable to a particular clime, or even in the profession of a particular theology. Civilisation means the humanisation of life in all its various phases, the cultivation of the mind in all departments of knowledge in order to enable life to utilise the forces of nature and the discoveries of art for its abiding joy, and the endowment of the human race with the strength requisite for the suppression of evil in whatever manner, time, or place it may make its appearance. A valiant and wise English King has been made to remark:

> "There is some soul of goodness in things evil,
> Would men observingly distil it out."

Even if no other good is observable, the existence of evil enables the mind to prove its virility, since the credit of a successful struggle varies with the nature and amount of evil with which it has to contend.

The basis of all culture, bliss, and peace is the eradication of evil in every form and the comprehension of the idea of "One God and Father of all, Who is above all and through all and in us all." Unless the truth is comprehended and given effect in act and in thought as well as in word, its profession is hypocrisy and an insult to the Authority which enunciated it.

"The God of patience and consolation grant you to be like-minded, one toward another."

CHAPTER V

CARDINAL PRINCIPLES

"The Kingdom of God is righteousness and peace and joy in the Holy Spirit." —ROMANS.

"Sarvasyaiva janasyásya Vishnur abhyantare sthitah,
Tam parityajya ye yánti vahir Vishnum narádhamah."
["The All-pervading Being exists in the hearts of all creatures. Those who forsake him and seek him elsewhere are most deluded."] —VASISHTĤA.

"The same Lord over all is rich unto all that call upon Him." —ROMANS.

"Anádaraparo vidván íhamánah parám sriyam,
Agneh sesham rinách chhesham satroh sesham na seshayet."
["The cool wise man who wishes for good fortune does not leave a remnant of fire, of debt, or of enemies."] —RISHI.

THE cardinal principles on which man's conduct in life can possibly conduce to his own happiness as well as to that of his descendants and successors and of mankind at large, are as follows:

1. One eternal, omnipotent, and indivisible Being or Essence pervades the Universe.

2. All forces, visible and invisible, known and unknown, perceptible and imperceptible, conceivable or otherwise, spring from and play in that Essence, disappear, and appear again at such time and place, and under such circumstances and combinations,

as are likely to make them useful or to prove the usefulness of other forces.

3. Among the forces, man, as the embodiment of a force combining mind and matter, gifted with the capacity to devise means to command many of the other forces, and endowed with the divine attribute of making himself happy or miserable at his pleasure, appears to be the highest and most singular of them all.

4. As the supreme and dominant force, able to mould at his will earthly institutions, his highest duty lies in perceiving the continuity of his being from the conceivable dawn of creation to its inconceivable end, in ignoring the inevitable dissolution of the material portion of his finite self, and in directing all his mental and physical energies to regulate existence, so as to ensure abiding happiness to the sentient entities which live in the cosmos.

5. Human effort has to be directed, in the first instance, to nurse, to cultivate, and even to sow and to rear (when necessary) the virile qualities of the mind, such as courage, hope, faith, and charity; in the second place, to banish from the mind the ignoble characteristics of fear, despair, envy, and all kinds of uncharitableness; in the third place, to gain culture by study of human as well as non-human nature, and of the thoughts expressed and the truths enunciated by great minds in whatever

garb they manifested themselves; in the fourth place, to extirpate evil in whatever form it exists and interferes with the steady advance of man towards bliss and perfection.

6. The two greatest enemies of the mind are fear and evil. As regards fear, a very little training and thought can easily dispel it. According to human notions, no greater harm can happen than death, and, when the mind can be made to grasp and to retain permanently the truth that there is nothing so sure in life as the inevitable dissolution, the fear of a thing which cannot possibly be avoided will disappear. If the fear of death vanishes, no other fear can find a place in the mind, since it will then be evident that when death, which man cannot control, does not terrify him, no creature or force as finite as himself can ever do him injury which will not react upon itself.

"True nobility is exempt from fear."

In the matter of evil, a conviction of its existence through the mind's indulgence and negligence to eradicate it is first needed, and then the conclusion cannot be avoided that dalliance with it for the sake of momentary ease and comfort causes lasting harm. A good housewife is not satisfied with keeping only the rooms she frequents clean and tidy; she knows that, unless cleanliness is strictly maintained in the

servants' rooms, in the garrets and cellars, in every nook and corner, and even in the pipes outside which connect the house with the street sewers, there will be germs of disease which on a favourable opportunity will flourish and affect her and those she loves best. A good General does not feel happy with merely possessing an army large in numbers, big in stature, and handsome in appearance and dress; he knows that, unless they are all well-disciplined, have courage, endurance, and intelligence, they are as potent in battle as a flock of sheep; he weeds out carefully any individuals who are likely to throw the ranks into confusion along the march or to communicate cowardice or fear to their comrades. The head of a model educational establishment sends away pupils who are lazy or otherwise undesirable, because they may influence the better students and bring disgrace on the institution. The Aryan Sages inculcate that the light of the highest wisdom cannot penetrate a mind which has been clouded by worldliness until the clouds are scattered by the control of the inner self and of the outer organs of sense, and by good companionship. If, therefore, man wishes to secure abiding happiness for himself and his kin, there is no other way than the elimination of evil wherever and however it may be visible. He may think that, by keeping a fellow-creature in ignorance or misery or an undesirable companion at

a distance from himself, he will avoid contagion and retain his joys; but the example of all nature around should dissipate that delusion. The science of Astronomy teaches how the planets, although many thousands of miles apart, yet influence each other. Other sciences prove how moral and physical evil spreads from one end of the globe to the other, and from the dim past to the distant future. The earth and the sky are miles away from and are apparently unconnected with each other, yet the earth sends up vapour to darken the crystal firmament, and the latter retorts by sending down deluge and storms. Nothing that exists, however temporarily, can be prevented from influencing other forces in nature. The better or stronger forces, to assure their own safety, have either to assimilate and conciliate the worse and weaker ones or to exterminate them. This is good for themselves as well as for the weaker creatures. They will, by such extermination, avoid the risk of contamination and future danger, while the latter will escape life-long torture and the nursing of the ignoble feelings of hatred and revenge.

7. Fear and evil exterminated, the human mind becomes free to devote its energies to the attainment of good, which can result only from knowledge. The natural characteristic of the good, individually, nationally, and racially, is to diffuse light, like the Sun,

to all without distinction. They cease to be good if they think of keeping others in darkness in order to set off their own light. It is the law of nature that neither mind nor matter can remain dormant without injuring itself. It must be active either for good or for decay. If it hopes to benefit itself by injuring others, it will find that evil influence cannot be avoided unless the latter is exterminated. A life of ignorance and of selfishness is fruitful only of misery to itself and to others both here and hereafter. It can never have peace, since it never knows what is good for itself, and, when it finds one course not productive of the momentary joy it seeks, it wishes for another. The light of knowledge is necessary also for the due exercise of the reasoning faculty. An ignorant mind cannot exercise reason, which, although the germ exists, remains dormant until light dawns on it and awakes it to activity. That reason is deemed virile which leads its possessor to eliminate the poison of selfishness gradually from the system, and establishes the conviction that the desire for material joys can never be satiated. Cleverness consists in avoiding courses which ultimately lead to danger or misery. All friendship is fickle which rests on selfish motives. He who can depend on his own mind and reason for counsel and guidance has a friend who will never desert him and never fail him.

8. Every substance in nature is endowed with the strength necessary for its purpose. There are antagonistic forces at work to undermine and destroy that strength. Whichever force is stronger subdues its rival. As regards man's physical system, it is naturally gifted with a certain force calculated to last for a certain time. When antagonists in the shape of man, or of beast, or of physical or mental malady, attack it, if the system has strength enough to resist the assault it survives, if not, it succumbs. Outside remedies, in the form of friend, medicine, or counsel, may help more or less effectively at the moment, but unless the system itself has sufficient recuperative power no remedy can be of any avail. In order, therefore, to keep the system safe from assaults, the only way is to guard its virility; the way to guard virility is to abstain from dissipating energy in frivolous and weakening pursuits, and to observe the laws indicated by nature for the regulation of human conduct; and such regulation depends upon the amount of control which one can exercise over one's mind and self.

9. The recuperative force in an individual is his inherent and vital energy, which while preserved saves him from danger and dissolution. The recuperative forces in a nation or State are the ablest and cleverest minds therein; and, so long as

these are numerous enough to withstand the assaults of the selfishly disposed within or without, the State lives and flourishes. When the number of such minds gets smaller or becomes supine and lethargic to the welfare of the State, it succumbs to pettiness and anarchy from within or to stronger foes from without. To guard a State from danger, the way is to preserve the greatness and strength of its controlling minds; the strength of the controlling minds is guarded by their observance of the eternal principles of equity and justice in their dealings with all alike, inside or outside, and by their repugnance to taking advantage of the weakness of fellow-creatures to secure temporary, personal or national, ends. When the recuperative force becomes weak and unable to contend with antagonistic maladies, within or without, the individual or the national system succumbs and is dissolved into its original component elements.

The rule guiding the mundane material existence of individuals is that all food and drink taken into the stomach should have the qualities needed to support the system by conversion into the requisite quantities respectively of blood, flesh, sinews, muscle, marrow, bone, and sperm or ova. So long as food provides the article most needed for replenishment, the system thrives, and illness and decay are avoided. When food fails to supply any want, or

supplies one want more and another less than is needed to keep the proper balance, the system feels the effect, gradually when it is still vigorous, and more quickly when vigour is on the decline, and eventually it succumbs to hostile forces, which are ever present and hovering around to pounce upon it at a favourable opportunity.

States, like individuals, need suitable sustenance for the preservation of the balance in their system. The sustenance of a State comes in the shape of cultured rulers, unselfish workers, leaders, thinkers, and teachers with high principles, unlimited patience and coolness, unwearied devotion to its abiding interests, requisite wealth honestly secured, and national energy to promote moral greatness and to curb the unruly and blood-thirsty propensities of some of its subjects. So long as the want of any sustaining material caused by senility, incapacity, or death, is promptly satisfied by fresh supplies, the State retains its vigour and prosperity. An abundance in the supply of any one of the wants and a paucity in another, or the increase of lawlessness or immorality in any shape among any class and connivance thereat by the authorities, tends to destroy the balance in which the welfare of the State rests, leads to its decay and destruction, and encourages its enemies, who are always watchful for an opportunity to attack and subjugate it.

10. Theology and priestcraft (its inevitable accompaniment) inculcate worship in churches, temples, or mosques of an inconceivable Being who, as the Creator and Preserver, presides over the destinies of his creatures. Outside those holy places a man may commit as much sin as he likes so long as he keeps it quiet and does not make himself amenable to the laws of the country in which he lives; he may secretly cherish enmity and hatred for his fellow-creatures who have done him no harm; he may without cause suspect them of falsehood and dishonesty; he may try to achieve success for himself at their expense by any means possible; he may nourish in his acts and thoughts, if not in words, the ignoble sentiments of anger, envy, calumny, hatred and vengeance, in spite of the authoritative dictum "Avenge not yourselves, for, saith the Lord, vengeance is mine"; he may, whenever opportunity presents itself, rob them of reputation, of wealth, of peace, and of everything else which he may find useful to himself for the time and for which he may avoid or escape punishment; but, so long as he succeeds in life and attends a place of worship, he is deemed to be a virtuous man and a fit leader of men.

That is not worship. Worship does not consist in attending particular places and hearing sermons and lessons, or in outward signs of piety and

holiness. Such formalities may help a virtuous life, but they may also be perverted to serve as a cloak and an encouragement of hypocrisy and deceitfulness when they are not the outcome of virtuous thoughts and acts. True worship consists in the observance of the eternal laws framed by nature for the welfare, physical as well as moral, of all creatures alike, awake or asleep. Even asleep —for it is well known that a virtuous mind even in sleep, when the mind gets out of the full control of reason, preserves its virtue, peace, and serenity, and enjoys pleasant dreams.

11. A Saint has laid down the rule of conduct: "Intreat an elder as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity." The Aryan Sages taught that:

"Mátrivat paradáreshu paradravyeshu loshṭravat,
Átmavat sarvabhúteshu yah pasyati sa panditah."

["He who regards other men's wives as his mother, other people's goods as clay, and all creatures as himself, is a wise man."]

In this teaching is included all that is necessary to make life virtuous, healthy, noble, and wise. It is the self-control in dealing with external objects which, until the mind becomes absolutely incapable of wicked thoughts, has to be practised, by coercion if needed, in order that habit may develop into

second nature. No form of happiness can possibly be lasting, or be conducive to permanent good, which does not rest on the control of the mind and of the organs of sense.

12. An Occidental Sage teaches:

"Owe no man hate, envy no man's happiness, be glad of other men's good, and content with your harm."

An Oriental Sage supplements this teaching by the maxim:

"Púrvam ishîam anishîam tvam anishîam cheshîam ityapi,
Parikalpya tadabhyását tat tatopi parityaja."

["What appears pleasant or joyful at first brings misery later, and what seems unpleasant and harmful is a trial for the mind in order to bring it ultimate joy. Be convinced of this fact until by habit momentary joy or sorrow is discarded altogether."]

In this teaching is contained the essence of the comfort of life. Once it is comprehended and laid to heart, no evil need be a cause of worry; and in spite of any difficulties, mishaps, resistance, or even failure, the mind remains buoyant, and can continue its work in life in whatever department it may be engaged without fear or misgiving, confident that no condition of affairs is permanent, and knowing that in the matter of good man has to strive to retain it as long as his faculties permit of its retention, and that in the matter of evil he need not despair, since it is sure to be overcome sooner or later. The conviction that by the exercise of

his virility he may subdue it sooner rather than later hastens its subjugation.

The way of self-control lies in guarding desire from running towards prohibited objects (knowing that indulgence in them can only bring misery whether it meets with opposition or obtains satisfaction), in commanding mental peace and contentment, and in observing how the Almighty Being manifests Himself in all the individuals, forces, and varied substances of His creation.

13. Cleanliness is of two kinds — external or physical, and internal or mental. External cleanliness is easy of attainment momentarily by the use of water and clay, sponge, soap, or other substances which take off the dirt that gathers on the skin from contact with outside objects or by emanation from the flesh. The evacuations through the pores of the skin are constantly going on, and no amount of washing can keep it clean for any appreciable time. Human effort, however, is directed to cleanse what cannot be cleaned, which fact alone proves how habit and tradition more than wisdom and experience guide human conduct. Physical cleanliness may, to a certain extent, be desirable according to the training received from infancy, for whatever the mind is taught to feel to be necessary for its happiness it must have, otherwise misery is the consequence;

but that it is not absolutely necessary for either health or happiness is proved from the fact that individuals and classes who by birth or training do the "dirty" work needed for human existence —labourers in unclean spheres of life—are not more liable to illness or premature death than those who from birth live and move in externally clean surroundings. Besides, the physical frame cannot be made or kept clean, for it is constituted of unclean substances, and it is nurtured on unclean food: the meat on which it lives comes from unclean beasts, with which man would never think of associating, and the vegetable portion of its food thrives on putrid manure made out of the foul evacuations of the animal and vegetable kingdom, the mere smell of which at a certain stage is sufficient to sicken if not to kill him. The cleanliness which the physical system, like its mental prototype, really wants, is the revival of vigour by association with its original author—the elements out of which it springs. It wants companionship with air, earth, fire, and water, to keep it healthy and strong; and the more such contact is available the healthier it becomes. The wealthier classes, who pride themselves on their outward purity and gorgeous apparel, are, on account of confined life due to social functions, more liable than their poorer brethren to illness

and premature death, because the contact of their physical frame with its parent elements is short. Those among them who live in the country, and get much of such contact, are more vigorous and robust than their urban brethren. Exterior cleanliness in the shape of clean dress should not be neglected, but the important side of physical cleanliness should always be sought in fresh air, in ablutions, in rubbing the skin with pure mud or clay, and in the needed warmth from fire. If the material portion of man could be given the requisite and constant contact with the elements of which it is composed, and could be guarded from the waste which the action of the mind causes, its dissolution might probably be indefinitely retarded and life prolonged to hundreds if not thousands of years, as Sages of old are reputed to have succeeded in accomplishing.

Cleanliness in the mental sphere is more difficult to attain, but when gained becomes permanent. The mind, as it comes out of its pure undefiled source, is naturally free from impurities; but, like a mountain torrent rolling down on the plains, it loses its purity in contact with foul matter. If it can be guarded from such contact, it needs no cleansing process; but mundane tradition and association give it the colour which clouds its natural inheritance, and it has to pass through

trials, teaching, and guidance, before it can find its own self again. Thereupon it can never again, like its material garb, lose its purity, and by its conduct it verifies the saintly dictum: "Man looketh on the outward appearance, but the Lord looketh on the heart."

14. Not the least important of the principles for the attainment of comfort in life is to be always on the alert and never to waste time. Life is short enough to make man dissatisfied with his achievements in the evanescent temporal sphere; and, if to the indispensable work for daily life be added the illimitable effort for securing eternal joy, time seems limited indeed. To guard against lethargy, a Sage has said: "Delays have dangerous ends," and

> "On our quickest decrees
> The inaudible and noiseless foot of time
> Steals ere we can effect them."

To gain success in worldly matters one has to be always up and doing, and to be thrifty in time and in money. To secure eternal bliss, not a single thought subversive of the highest principles of life and duty should be allowed entrance into the mind. The joy of such a life is like the light of the sun, which illuminates itself as well as all to whom it has access.

15. Two possible courses lead to the goal of abiding

joy, and there is no third alternative. In the first, when a desire is felt for an object, it should be ardent and steadfast; all the powers of intelligence, reason, and will, should be assiduously devoted to its attainment, and no other desire should be permitted to weaken the intensity of the first. With such concentration the object is sure to be gained, unless there be some hostile force at work which is stronger than the desire. In such case, failure would be due, not to the fault or weakness of the desiring mind, but to the eternal law of nature which prescribes that the stronger force shall dominate the weaker. Such failure, however, should not dishearten the worker, since he will enjoy the satisfaction of having done his best, and, if he perseveres and watches his opportunity, the time may come when the stronger force, assured of its superiority, may slacken its effort and weaken its strength, and the previously weaker force can then subdue it. Thus in nature forces move in a circle, the strongest coming to the top and by its position losing its virility when it gives way to another stronger than itself. If several equal forces could simultaneously exist and each tried its best to dominate the rest, the happy spectacle would be presented of a commonwealth of forces vying with each other to serve and glorify the Eternal Essence of which they formed the active presentation.

In the second course, all desire has to be smothered, and abiding joy is secured only when no remnant of desire is left in the mind. The form of the mind is known by desire, and, wherever it exists, there must come pleasure from its satisfaction and pain from failure. Freedom is the natural characteristic of the mind, until desire appears to give it bondage. When, therefore, the desire is not strong enough to assure success and joy, as indicated in the first course, the only way to secure peace is to sacrifice all desire as soon as it shows itself. If it is heroism to bear unflinchingly wounds on the body inflicted by hostile weapons, to endure patiently physical ailments and losses or mental worry, it should not be less heroism or bravery to fight with desire and to conquer it, especially when one recognises that, unless it have satisfaction, it is an enemy which is always present to take away the peace of life. In misery, time seems long; in pleasure, it passes quickly away; with want of desire, it retains its natural limit. Absence of anxiety is the root of good fortune; with the banishment of anxiety springs suppression of desire, compared with which all material conquests are insignificant. The bondage of desire is worse than all other bondage, since it never allows its bondsman any of the comforts which other masters permit. Pleasure and pain do not appertain to the body, nor do they affect the soul;

but they proceed only from desire nursed by ignorance, on the expulsion of which all sense of pleasure and pain disappears. Ignorance is called sin which can be purged by reason: where the exercise of virile reason is wanting, the sin of ignorance must thrive. That mind finds the eternal light, such as the unclouded sun gives to the world, whose desire has been plucked up by the root by the action of reason. Unless the mind has attained to peace through conviction of the frail nature of the outward objects of desire, no learning or guidance can bring it joy. Of all the comforts of life the sight of a disinterested and steadfast friend is deemed the greatest: the mind can find its own greatest friend by communion with itself by the light of reason.

For the conquest of desire the usual method is to discard all evil desire which springs from ignorance and a sense of dualism, and which is persuaded that by depriving another of something beneficial to itself it does the other no wrong. Whenever any desire shows itself, reason should be exercised to decide whether it is proper; and, if reason sanctions, indulgence may follow. Perseverance in this course for a time would bring the conviction that all desire is vain, and that the mind's highest duty is neither to desire anything nor to avoid what comes, but to act to the best of its ability in whatever position it may be placed. The stages recognised by the Sages

for the attainment of bliss are: (1) laudable desire, (2) exercise of reason, (3) weakening of desire, (4) suppression of all desire, (5) disappearance of all objects of desire, and (6) godliness.

In worldly life the wise man behaves outwardly after the same fashion as the ignorant; the only real difference lies in the degree in which desire controls the mind. Life shows itself in action and inaction. The active mind ridicules inaction as laziness, and finds joy in worldly objects. The inactive or passive mind deems all worldly objects vain and fleeting, and regards that stage alone as worth striving for which, not having any beginning, change, or end, brings eternal serenity. In whichever of the two courses man finds greatest joy, it is his duty to follow it with all the virility at his command, conscious of the fact that, unless duty as it may present itself to each mind is properly discharged, no temporal or eternal object can be achieved. Based on good breeding, reared on continence, nursed in culture, and habituated to find joy in unified mental and physical vision, human life may even in this "sinful" world be made sublime, godly, and worthy of the untainted Source of its being.

Unification of vision, sublimity of life, nobility of breeding, and attainment of unalloyed bliss may be observed in the soldier who hazards his life on

the field of battle to save a comrade, or who, while thirsty himself, offers his water-bottle to another with the remark that "thy need is greater than mine"; in the nursing sister who risks health and life to benefit and comfort fellow-creatures in illness or sorrow; in the humble toiler for his daily bread who finds unadulterated joy in holding out, without hope of reward or gratitude, a helping hand to a fellow-mortal in danger or in want; in the statesman who, while enjoying power and worldly possessions himself, aims at abolishing class distinctions and privileges, and at making the principles of right, equity, and freedom, the guides of human conduct; in the divine teachers who enunciate the doctrines of love and veneration for fellow-creatures as the embodiment in flesh of the Author of all being, and of the conception of the elevated destiny of every mortal achievable by the suppression of evil propensities; in the cultured preceptor who perceives unity in variety pervading the universe and deems it his duty to impart to other minds the light which has illuminated his own; in the gifted poet who is inspired to sing for the advancement of the happiness of his species:

"God works for all; ye cannot have the hope of being free
With parallels of latitude, with mountain range, or sea.
Put golden padlocks on Truth's life, be callous as ye will,
From soul to soul o'er all the world leaps one electric thrill."

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